



MUHAMMAD

The Best of Creation

A GLIMPSE OF HIS BLESSED LIFE

Sayyid Muḥammad ibn ‘Alawī
al-Mālīkī al-Ḥasanī

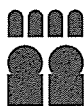
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Amjad Mahmood

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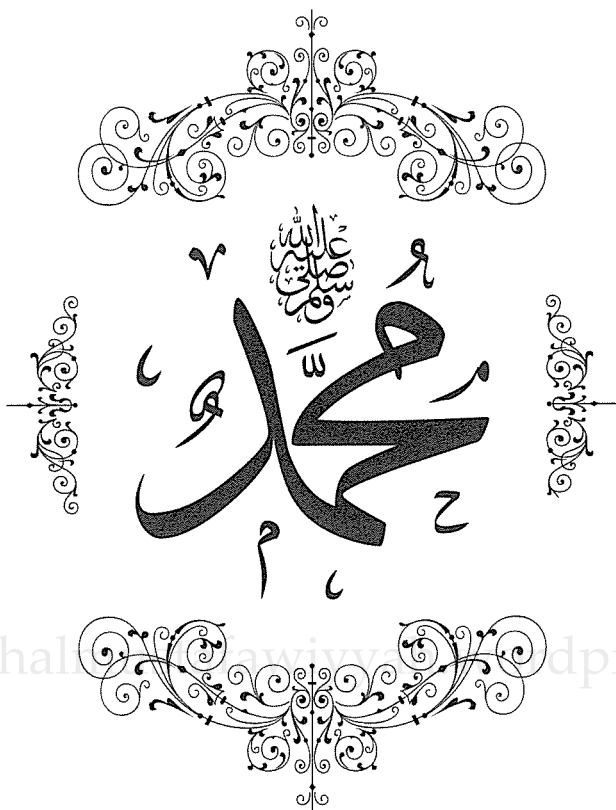
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A GLIMPSE OF HIS BLESSED LIFE

Sayyid Muḥammad ibn ‘Alawī
al-Mālikī al-Ḥasanī

TRANSLATED BY
Amjad Mahmood

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Muhammad ﷺ the Best of Creation, a Glimpse of His Blessed Life

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Transliteration Key



ء	' (A distinctive glottal stop made at the bottom of the throat.)	ط	ṭ (An emphatic <i>t</i> pronounced behind the front teeth.)
ا	<i>a, ā</i>	ظ	ẓ (An emphatic <i>th</i> , like the <i>th</i> in <i>this</i> , made behind the front teeth.)
ب	<i>b</i>	ع	ʿ (A distinctive Semitic sound made in the middle of the throat, sounding to a Western ear more like a vowel than a consonant.)
ت	<i>t</i>	غ	gh (A guttural sound made at the top of the throat, resembling the untrilled German and French <i>r</i> .)
ث	<i>th</i> (Pronounced like the <i>th</i> in <i>think</i> .)	ف	<i>f</i>
ج	<i>j</i>	ق	<i>q</i> (A guttural <i>k</i> sound produced at the back of the palate.)
ح	<i>h</i> (Hard <i>h</i> sound made at the Adam's apple in the middle of the throat.)	ك	<i>k</i>
خ	<i>kh</i> (Pronounced like the <i>ch</i> in Scottish <i>loch</i> .)	ل	<i>l</i>
د	<i>d</i>	م	<i>m</i>
ذ	<i>dh</i> (Pronounced like the <i>th</i> in <i>this</i> .)	ن	<i>n</i>
ر	<i>r</i>	ه	<i>h</i>
س	<i>s</i>	و	<i>w, u, ū</i>
ش	<i>sh</i>	ي	<i>y, i, ī</i>
ص	ṣ (An emphatic <i>s</i> pronounced behind the upper front teeth.)		
ض	ḍ (An emphatic <i>d</i> -like sound made by pressing the entire tongue against the upper		

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The Translator's Introduction



In the name of Allah, the All-Merciful, the Compassionate. All praise belongs to Allah, the Lord of the Worlds, and may the best blessings and perfect greetings be upon our master Muhammad and his family and Companions.

The early Muslims (*salaf*) were fully aware of the importance of learning and teaching the various aspects of the Prophet's ﷺ life, since loving him is an obligation on all Muslims, which can only be attained and perfected by knowing him ﷺ. Consequently, they would teach all aspects of his life in the same manner that they taught the Qur'an. Zayn al-Ābidīn 'Alī ibn al-Ḥusayn ؑ, who was the master of his era, is reported to have said, 'We would teach the *maghāzī* [the military expeditions] of the Prophet ﷺ just as we would teach chapters of the Qur'an.' Similarly, it is reported from Ibn Shihāb al-Zuhrī that he said, 'In knowing about the *maghāzī* there is good in this world and the next.'¹

This short yet comprehensive work on the Prophetic biography is essentially a summary of some of the most authoritative works on his ﷺ life, penned by someone who spent well over two decades of his life teaching the Prophetic biography, among other Islamic sciences, in the sacred city of Mecca. The original Arabic title is *Tārīkh al-ḥawādith wa al-aḥwāl al-nabawiyyah* (The history of the Prophetic events and states). The twelfth edition of the work was

¹ Al-Mashshāṭ, Ḥasan ibn Muḥammad. *Inārah al-Dujā*. 2nd edn. Beirut: Dār al-Minhāj. 2006/1426, 47.

relied upon for this translation, which indicates the popularity of the work in the Arabic-speaking world and its acclaim. The first part of the treatise deals with various aspects of the Prophet's ﷺ life, such as his early years before receiving revelation, members of his family, servants, miracles, signs of his Prophethood, the weapons he used in battle, the beasts he rode, the clothes he wore and so forth. The second is a chronological summary of the most important events to have taken place in his ﷺ life.

The author's intent was to keep the book as brief as possible, since many Muslims, unfortunately, have lost the enthusiasm and ambition to read and study the more extensive works, which is probably why he rarely added a footnote; and in keeping with this original intent, additional footnotes have been kept at a minimum by the translator. Those footnotes that were by the author and part of the original text begin with '[A]' for 'Author'. Furthermore, the two parts have been divided into chapters with appropriate headings, and illustrations have been added to the work.

Finally, I would like to thank all those who helped in this humble endeavour: Andrew Booso for editing, Muhammad Ridwaan, Abdassamad Clarke for typesetting, and Muhammad Almass for designing the cover and providing the illustrations.

The Scholar of the Ḥijāz

Shaykh Sayyid Muḥammad ibn ‘Alawī
al-Mālikī al-Ḥasanī



Shaykh Muhammad ibn ‘Alawī al-Mālikī, a direct descendant of the Prophet ﷺ through both his father and mother, was born in Mecca in the year 1365/1944. He hailed from a family of scholars: both his father Shaykh ‘Alawī and his grandfather Shaykh ‘Abbās were renowned scholars of Islam and hadith experts (*muḥaddiths*). His primary Islamic studies were with his father, under whom he studied the principle sciences, such as [Arabic] grammar, jurisprudence (*fiqh*), Qur’anic exegesis, logic and hadith. Thereafter, he enrolled at the Falāḥ and Sawlatiyyah schools of Islamic studies, both of which would have the leading scholars of Ḥijāz as instructors. He would simultaneously study in the Ḥaram Mosque with eminent scholars, like Shaykh ‘Abd-Allāh al-Lahajī, who would devote his time to teaching Shaykh Muḥammad privately on a daily basis, and under whose tutelage he completed the reading and studying of many works of Islamic sciences and memorisation of numerous Islamic texts (*mutūn*). After this period of education, he travelled to Egypt to study at al-Azhar, and it was there that he obtained a Phd in hadith studies.

He studied and benefited from many prominent shaykhs of his age, and obtained *ijāzas* in hadith from over two hundred shaykhs. These included the likes of his father, Shaykh al-Lahajī,

Shaykh Ḥasan al-Mashshāṭ, Shaykh ‘Arabī al-Tabbānī, Shaykh ‘Abd-Allāh al-Ṣiddīq al-Ghumārī, Shaykh Yāsīn al-Fādānī, the Shaykh al-Azhar ‘Abd al-Ḥalīm Maḥmūd, the Imam of al-Azhar mosque Ṣāliḥ al-Ja’farī, the Mufti of Egypt Ḥasnayn al-Makhlūf, Shaykh ‘Abd al-‘Azīz ‘Uyūn al-Sūd (the Shaykh of Qurṛā’, or Qur’an specialists, in Homs), and many others from various Muslim countries like India, Pakistan, Syria, Yemen, Morocco and so forth.

He taught both at the Sacred Mosque of Mecca and at his home, and students from all over the Muslim world would flock at his feet to study under him. He also authored over a hundred works – eighty of which have been printed – on various Islamic topics, such as hadith, Islamic law, the Prophetic biography and so forth; a few of these outstanding works have been translated into the English language, most recently *Muhammad ﷺ the Perfect Man* and *Notions that Must be Corrected*.

He held many prestigious positions, including religious instructor at the Ḥaram Mosque in place of his father [after the latter’s death], a professor at the Faculty of Sharia in King ‘Abd al-‘Azīz University in Mecca from 1390-1399 AH and a member of the Muslim World League. Furthermore, he delivered weekly lectures on national and international television and radio, including programmes for Gulf and Egyptian broadcasters. He also participated in many international seminars and conferences all across the Muslim world. His works, activities and scholarly contributions earned him the reputation as one of the foremost scholars of the Muslim world. His teachers Shaykh Ḥasan ibn Muḥammad al-Mashshāṭ and ‘Abd-Allāh ibn Aḥmad Dardūm said about him that he was the pride of the Mālikīs.

He returned to his Lord in Mecca on Friday 29 October 2004, which coincides with 15 Ramadan 1425. His funeral prayer was performed in the Ḥaram Mosque, and he was buried in the Ma’lā’ graveyard next to his father and in front of Lady Khadījah’s ﷺ grave.

Author's Introduction



In the name of Allah, the All-Merciful, the Compassionate.

All praise belongs to Allah, the Lord of the Worlds, and may [His] blessings and peace upon the noblest of messengers, our master Muhammad, and upon all his family and Companions.

To proceed: verily, Allah Most High has sent our master Muhammad ﷺ with the compassionate *ḥanafite* way¹ and the straight religion, and through him, eyes were opened after blindness, distress was eliminated and mankind was guided after misguidance. Allah gave him a tremendous character, a pure heart and chose him for the greatest intercession, the praiseworthy rank, reverence and honour, may Allah bless and give peace to him, his family and Companions.

The Prophetic sciences and the Muhammadan qualities are among the greatest matters that one should be fully apprised of and to which one should devote one's attention. The scholars have therefore authored many works on this science, including elaborations of historical accounts, the Prophet's characteristics, words, actions, judgements and so forth. Among such works, one finds both succinct and extensively detailed works, each

¹ This means the upright way that conforms to the correct belief in God and does not sway from it. Allah has referred to Ibrāhīm as *ḥanīf* in the Qur'an in His Most High's words, '*No, [ours is] the religion of Ibrāhīm, the upright [ḥanīf], who did not worship any gods besides Allah*' [Qur'an 2:135].

in accordance with the level of the author's knowledge and the extent of his understanding.

When I saw that [people's] enthusiasm for reading such books had waned, I hastened to gather a comprehensive abridgement of the Messenger's life, comprising two parts.

The first part attends to that which is associated with him ﷺ in terms of his early life, his sons, daughters, wives, paternal and maternal uncles and aunts, wet-nurses, brothers and sisters through suckling, freed slaves, servants, bodyguards, scribes, letters, envoys and governors, the mounts that he rode, his weapons, clothing, miracles and so forth.

The second part is a very brief chronological summary of the events that took place during the Prophetic era, beginning from the second year after his ﷺ birth until his returning to his Lord.

I ask Allah, the Generous, the All-Merciful, the Compassionate that He benefits me immensely, and that He, by allowing me to [write] it, is satisfied with me and forgives me, my parents and all Muslims, and all praise is due to Allah, the Lord of the Worlds.

The first of the lone Rajab,
in the year 1397 AH,
in *al-Madīnah al-Munawwarah*

PART ONE



A summary of the Prophet's ﷺ states and
the matters unique to his noble person

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CHAPTER ONE

Lineage and Early Life



Noble lineage

He is Muhammad, the son of ‘Abd-Allāh, the son of ‘Abd al-Muṭṭalib, the son of Hāshim, the son of ‘Abd Munāf, the son of Quṣayy, the son of Kilāb, the son of Murrah, the son of Ka‘b, the son of Lu‘ayy, the son of Ghālib, the son of Fihr, the son of Mālik, the son of al-Naḍr, the son of Kinānah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyās, the son of Muḍar, the son of Nizār, the son of Ma‘d, the son of ‘Adnān,² until Isma‘īl, the son of [Allah’s friend] Ibrāhīm ﷺ.

Birth

He ﷺ was born on Monday during the month of Rabī‘ al-Awwal in the Year of the Elephant.³ There are various narrations which

² His ﷺ lineage back to ‘Adnān is established by consensus and mass transmission; and genealogists and other scholars from the People of the Book concur that ‘Adnān is from the progeny of Ismā‘īl ﷺ, the Prophet of Allah, and all the Arab tribes are linked to him ﷺ through ‘Adnān.

³ In the year 570 CE, the Christian Chief of Yemen, named Abraha, attempted to invade Mecca with the intention of destroying the Kaaba. Abraha’s army rode on elephants and in Arab history the year 570 CE is known as the Year of the Elephant. Abraha, however, did not succeed in his mission and his

contend that [he was born] on the second, or the eighth, or the ninth⁴ or the twelfth of the month. This [latter date] is the popular opinion amongst the majority [of scholars].

His mother did not experience any heaviness or any cravings [for certain foods whilst pregnant]. Some have mentioned that she experienced heaviness at the beginning of conception and then lightness thereafter as the pregnancy progressed; thus it was, on either account, an extraordinary pregnancy.

He ﷺ was born circumcised and cheerful, with his fingers clenched except for his index finger which was pointing [upwards] like someone who is glorifying Allah by the index finger [pointing upwards] (*tasbīḥ*). It has also been narrated that his grandfather circumcised him ﷺ on the seventh day [after his birth].⁵

There is disagreement [amongst scholars] over the duration of the pregnancy: some have said it was nine months, which is the popular opinion, while others have said six [months].

Monday is a blessed day, since it has been related from Imam Aḥmad that he said: ‘Ibn ‘Abbās said, “The Prophet ﷺ was born on a Monday, commissioned with Prophethood on a Monday, passed away on a Monday, left as a migrant from Mecca to Medina on a Monday, arrived in Medina on a Monday and raised the Black Stone on a Monday.”’

On the night of his birth ﷺ, astonishing things and strange phenomena occurred, such as many of the idols falling on their faces and from their places, light emerging with him as he was born, such that the palaces of Shām were illuminated, the palace of Chosroes trembled and its balconies collapsed, the extinguishing of the Persian fire which had not been extinguished for a thousand years prior and the lake of Sāwah⁶ drying up.

army was destroyed by flocks of birds pelting them with pellets of hard-baked clay. The short Qur’anic chapter (*sūrah*) that is dedicated to this historic event is called ‘the Elephant’ (*Sūrah al-Fil*).

4 [A] As definitively stated by the famous astronomer Maḥmūd Bāshā, in his book *Natā’ij al-Afhām* [The conclusions of one’s thoughts], after a thorough mathematical investigation and research. The ninth of Rabī’ al-Awwal in the Year of the Elephant coincides with 20 April 571 CE.

5 This opinion is mentioned in the passive voice to indicate its weakness.

6 This was one of the cities of the Persian Empire, situated between

Nurse-maids and wet-nurses

The first woman to suckle him ﷺ was his mother Lady Āminah al-Zahriyyah, followed by Thuwaybah al-Aslamiyyah for a number of days. Thuwaybah was Abū Lahab's slave whom he set free when she brought to him the good news of the Messenger's ﷺ birth; subsequently, Allah somewhat alleviated [his punishment in the hellfire] because of his happiness with his birth ﷺ, as related by al-Bukhārī with a *mursal*⁷ chain of transmission. [It is further narrated that] Abū Lahab was seen after his death [in a dream] in which he mentioned that his punishment is lessened every Monday because he freed Thuwaybah out of joy with the Messenger of Allah's ﷺ birth.

Ibn Mandah⁸ considered Thuwaybah to be one of the Companions, but other scholars have disagreed. Thuwaybah used to visit Allah's Messenger ﷺ after he married Khadījah, and he ﷺ would honour her, as would Khadījah. He ﷺ continued to send her clothes and gifts after migrating [to Medina] until she passed away.

Thereafter, Ḥalimah bint Abī Dhu'ayb al-Sa'diyyah suckled him with the milk from her [pregnancy with her] son 'Abd Allāh, the brother of Anīsah and al-Shīmah. She took him with her to her land beyond al-Ṭā'if amongst the Banī Sa'd, and there he stayed with her amongst them for four years according to the correct opinion. By suckling him, she gained much good in terms of ample sustenance and prosperity.⁹

Al-Shīmah – who is Ḥalimah al-Sa'diyyah's daughter – would, together with her mother, look after him. Ḥalimah returned him [back to his mother] out of fear for him, because of the incident

Hamadān and Rayy.

7 A *mursal* narration is one in which a second generation narrator (*tābi'ī*) narrates from the Prophet ﷺ without mentioning from whom he directly heard it.

8 An imam and a hadith expert from Isfahan who had memorised over 100,000 hadiths with their chains of transmission (*ḥāfiẓ*); he died 511 AH.

9 After their land was barren due to drought, it became lush and green; and her old she-camel, whose udders had dried up and would not produce milk, became full with milk.

wherein his chest was split open¹⁰ when he was four or five years old. She did not see him after that except twice: once after he had married Khadījah, when she came complaining to him of a drought, and so Lady Khadījah gave her twenty sheep and other gifts; and the second time was on the Day of Ḥunayn.¹¹

Umm Ayman Barakah al-Ḥabashiyyah also took him ﷺ in her care.¹² He had inherited her from his father. When he grew up, he freed her and gave her away in marriage to Zayd ibn Ḥārithah.¹³

Upbringing

He ﷺ was raised as an orphan, as his father passed away whilst his mother was pregnant with him, and so his grandfather ‘Abd al-Muṭṭalib took custody of him. When he ﷺ reached the age of six, his mother took him to *al-Madīnah al-Munawwarah* together with Umm Ayman Barakah al-Ḥabashiyyah – who would look after him – visiting his maternal uncles from Banī Najjār. She stayed with them for a month and then [set off to] return with him, but she became ill en route and passed away; she was buried in al-Abwā’.¹⁴ So his carer Umm Ayman returned him to his grandfather ‘Abd al-Muṭṭalib in Mecca. It has also been narrated that his mother was carried after that to Mecca and buried therein; and that is related by Ibn al-Jawzī in *al-Wafā*.¹⁵

Then his grandfather passed away when he ﷺ was eight years

10 For more details (see p.12)

11 This event occurred in the eighth year after the Prophet’s ﷺ migration to Medina.

12 He ﷺ would say about her, ‘Umm Ayman is my mother after my mother.’ He ﷺ set her free after he married Khadījah ﷺ.

13 He was nicknamed ‘the Beloved of Allah’s Messenger ﷺ’; he was given as a gift to the Prophet ﷺ from Lady Khadījah when he was eight years of age and was adopted by him as a son; he was the first of the freed- slaves to accept Islam and the only Companion to have his name mentioned in the Qur’an. He was killed during the battle of Mu’tah, in Jumādah al-Ūlā, in the eighth year after the Migration, at the age of fifty-five.

14 On the western coast of modern-day Saudi Arabia, approximately one hundred and thirty-eight miles from Medina.

15 The full title of the book is *al-Wafā bi ta’rīf faḍā’il al-muṣṭafā* (The fulfilment in familiarising with the virtues of the Chosen One ﷺ), by Ibn al-Jawzī, the great Ḥanbalī jurist from Baghdad who died 597 AH.

old, and so his paternal uncle Abū Ṭālib took custody of him in compliance with his ﷺ grandfather's bequest. His paternal uncle Abū Ṭālib was his ﷺ father's full brother. Thus, Abū Ṭālib became his protector against his enemies and would treat him very affectionately. Abū Ṭālib was poor, but as a consequence of the blessing of his custody of the Elect One ﷺ (*al-Mustaḥfā*), he became affluent.

When he ﷺ reached twelve years of age, he travelled to Shām with his uncle Abū Ṭālib; however, his uncle returned him from fear of the Jews after the monk Baḥīrā made him afraid of them.

He ﷺ later went another time to Shām on business for Khadījah, together with the latter's servant Maysarah. He was twenty-five years old at the time, and this was on the sixteenth of Dhu al-Ḥijjah. He rested under the shade of a tree, whence Naṣṭūr the Monk, said, 'No one has rested under this tree except a prophet.'

States before receiving the Message

Before being commissioned as a messenger, he ﷺ was religious and devout in worship, detesting idols and unlawful things. He would occupy himself with herding sheep and would later say, 'Allah did not send a prophet except that he herded sheep [at some point in his life]'; someone [once] asked, 'And [what about] you?' To which he replied, 'Yes.' al-Bukhārī narrated it.

He would [also] trade. Al-Sā'ib ibn Abī Sā'ib had a trade partnership with him ﷺ, and it was to him that he said on the Day of the Conquest, 'Welcome, my brother and partner.' He would neither flatter nor argue [when conducting business]. He conducted business for Khadījah and travelled to Shām for it, returning with unimaginably vast profits.

CHAPTER TWO

Description of the Beloved



Names

As for his names ﷺ, then he said, 'I am Muhammad [the Oft-praised]; I am Aḥmad [the Most frequent in praising Allah]; I am al-Māḥī [the Eliminator] through whom Allah will eliminate disbelief; I am al-Ḥāshir [the Gatherer], at whose feet people will gather; I am al-Āqib [the Final (prophet)], after whom there is no prophet.' Another narration states, 'I am al-Muqaffā [the One followed], the Prophet of Repentance and the Prophet of Mercy.' And in *Ṣaḥīḥ Muslim*: 'and the Prophet of War.'

Allah called him in His book: a Bringer of Good News (*Bashīr*), a Warner [of Allah's punishment] (*Nadhīr*), an Illuminating Lamp (*Sirāj munīr*), the Compassionate, the Merciful, a Mercy to All worlds, Muḥammad, Aḥmad, Ṭaha, Yasīn, Muzzammil (the Shrouded one), Muddaththir (the Enwrapped one) and 'Abd Allah (Allah's servant). For example, 'Yet when Allah's servant ('Abd Allah) stood, praying to Him' [Qur'an 72: 19], and 'And say, "I am the plain warner"' [Qur'an 15: 89], and, 'You are only one who reminds (*mudhakkir*)' [Qur'an 88: 21]. Allah mentioned other names; however, most of these names are [in reality] attributes.

Some of the signs of Prophethood

1. The first tangible sign of Prophethood was his noble chest being split open. This happened to him ﷺ for the first time when he was with Ḥalīmah at the young age of four according to the correct opinion; the second time was at the age of ten;¹⁶ and the third time was when Jibrīl brought [to him] the revelation, upon the inception of Prophethood;¹⁷ and the fourth time occurred on the Night Journey (*Isrā'*), as related in the two *Ṣaḥīḥs*.
2. Know that everything that has been related about his chest being split open and his heart being extracted, must be accepted without attempting to divert away from its literal sense, because it is within the realm of [Allah's] power; thus, there is nothing in that which is impossible [in relation to His power].
3. A second sign of his Prophethood was the seal of Prophethood. The opinions vary regarding its description; the most popular opinion that has been related regarding its description is that it was similar to a pigeon's egg and that it was a piece of flesh protruding on his back upon the upper part of his left shoulder, gleaming with light, awe-inspiring and letting off a pleasant fragrance.
4. Furthermore, true dreams were amongst the signs of his Prophethood; he would not see a dream except that it would appear as clear as daylight. He would see bright lights and hear sounds. Stones and trees would greet him and the clouds would shade him.¹⁸

Physical description

It has been narrated that he ﷺ was not excessively tall nor short, neither pale nor dark, nor was his hair wavy and tightly curled or

16 [A] This incident has been established in a hadith narrated by Aḥmad, ibn Ḥibbān and al-Ḥākim (see *Sharḥ al-Zurqānī* [al-Zurqānī's commentary on *Mawāḥib al-ladunniyah*]).

17 [A] [Narrated by] Abū Dāwud al-Ṭayālīsī, as mentioned in *Sharḥ al-Mawāḥib*.

18 As happened in his ﷺ journey to Buṣrā, Shām, with his uncle Abū Ṭālib.

straight. He passed away with no more than twenty white hairs on his head. He had a proportionate body: broad shouldered, with his hair generally reaching his shoulders, although on other occasions it reached his earlobes or the middle of his ears. He would let his hair hang over his forehead, but later [he began to] part it; he would comb his hair and beard. He would apply antimony to each eye thrice every night when going to sleep. He had a dense beard, a slight roundness to his face, and the pupils of his eyes were intensely black. He had long eyelashes and a fine line of hair stretching from his chest to his navel like a [thin] branch. He walked with determination as if walking downhill. His face would shine like the full moon. He had a pleasant voice. His cheekbones did not protrude, and his mouth was wide.¹⁹ His stomach and chest were in level. He had a quantity of hair on his shoulders, forearms and upper chest. He had long upper arms, wide palms and thick fingers. There was redness in the white part of his eyes. His heels were not fleshy. In between his shoulders there was the seal of Prophethood like the button of a curtain canopy or a pigeon's egg. When he walked, it was as if the earth folded up for him; they [his Companions] would exert themselves to keep up with him, while he would continue walking with ease. His favourite clothing was the tunic (*qamīṣ*), white [garments] and *hubrah* (a type of red-striped upper garment). The Messenger of Allah's  shirt-sleeves would reach his wrist. On various occasions, he wore a red-striped *hullah* [a two piece suit consisting of waist-wrapper and a wrapper for the upper body or a lined garment], two garments dyed with *ʿusfur*, a tight sleeved quilted double upper garment (*jubbah*), a gown (*qubāʾ*), a black turban whose two tails he let hang over his shoulders, and a black *mirt* [an unstitched wraparound] made of [animal] hair. He would wear a ring, *khuffs* [leather socks] and sandals.

Physical strength

Just as he was perfect in [spiritual] strength, fulfilling Allah's rights by complying with His commandments and avoiding

19 This is a praiseworthy feature amongst Arabs, as it is a sign of eloquence.

His prohibitions, he ﷺ was also perfect in physical strength, as numerous reports demonstrate. It is narrated that Rukānah ibn ‘Abd Yazīd ibn Hāshim ibn al-Muṭṭalib ibn ‘Abd Munāf was the strongest man amongst Quraysh, who, one day, happened to be alone with Allah’s Messenger ﷺ in one of the mountain trails of Mecca, and so Allah’s Messenger ﷺ said to him, ‘O Rukānah, do you not fear Allah and accept what I am inviting you to?’ He replied, ‘If I knew what you are saying is true, I would have followed you.’ So Allah’s Messenger ﷺ replied, ‘Tell me, if I wrestle you to defeat, will you realise what I am saying is true?’ He replied, ‘Yes’, so he ﷺ said, ‘Stand up so that I can wrestle you.’ He [the narrator] said, ‘So Rukānah stood up to wrestle him.’ When Allah’s Messenger ﷺ grabbed him, he threw him down, as he [Rukānah] had lost control over himself. Then he said, ‘Do it again Muhammad,’ whereupon he ﷺ threw him down again, to which he said, ‘This is amazing, you are [actually] throwing me down.’ So Allah’s Messenger ﷺ replied, ‘I will show you something more astonishing if you fear Allah and follow me.’ He replied, ‘What?’ The Messenger of Allah ﷺ said, ‘What is more astonishing than that, if you want me to show you, is to make this tree that you see come towards me.’ He said, ‘Call it,’ and so he called it and it came forward until it stood in front of Allah’s Messenger ﷺ; then he said, ‘Tell it to return to its place,’ so he did, and it returned to its place. He [the narrator] said, ‘Rukānah went to his people and said, “O Banī ‘Abd Munāf, challenge the inhabitants of the earth in magic with your companion; by Allah, I have not seen anyone more magical than him.” He then informed them of what he saw and what he [the Prophet ﷺ] did. It is confirmed that he accepted Islam and won his [the Prophet’s ﷺ] companionship ﷺ.’²⁰

20 He is said to have accepted Islam during the Conquest of Mecca in the eighth year after the Migration.

CHAPTER THREE

The Noble Household



Paternal uncles and aunts

1. al-Ḥārith.
2. Qutham.
3. Ḥamzah.
4. al-‘Abbās.
5. Abū Ṭālib, whose name was ‘Abd Munāf.
6. Abū Lahab, whose name was ‘Abd al-‘Uzzā.
7. ‘Abd al-Ka‘bah,
8. Ḥajl, whose name was al-Mughīrah.
9. Ḍirār.
10. al-Muqawwim.
11. al-Ghaydāq.
12. Ṣafīyyah.
13. ‘Ātikah.
14. Arwā.
15. Umaymah.
16. Barrah.
17. Umm Ḥakīm al-Bayḍā’

Amongst those of the above who accepted Islam, there was: Ḥamzah, al-‘Abbās and Ṣafīyyah (Zubayr [ibn al-‘Awwām’s] mother ﷺ).

There is disagreement [amongst the scholars] over whether

‘Ātikah and Arwā accepted Islam.

His father ‘Abd-Allāh’s mother was Fāṭimah bint ‘Amr al-Makhzūmiyyah.

Āminah bint Wahb’s mother was Barrah bint al-‘Uzzā.

Paternal cousins

1. The Commander of the Believers ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib.²¹
2. Ṭālib ibn Abī Ṭālib, who passed away without accepting Islam.
3. ‘Aqīl ibn Abī Ṭālib, who passed away during the caliphate of Mu‘āwiyah as a Muslim.
4. Ja‘far ibn Abī Ṭālib, who was [nicknamed] al-Ṭayyār [the Flier];²² he was martyred in Mu‘tah²³ in the eighth year after the Migration ﷺ.
5. Umm Hānī’ bint Abī Ṭālib, whose name was Fākhitah. She accepted Islam and migrated [to Medina with the Muslims]. Her husband was Hubayrah ibn Wahb al-Makhzūmī, and she bore his children ‘Aqlah and Ja‘dah.
6. Jumānah bint Abī Ṭālib; she accepted Islam and swore allegiance [to the Prophet]. Her husband was Abū Sufyān

²¹ The fourth rightly-guided caliph and the cousin and son-in-law of the Prophet ﷺ. Imam Aḥmad ibn Ḥanbal said regarding him that no other Companion has as many hadiths as ‘Alī, may Allah ennoble his face, wherein he is praised by the Prophet ﷺ, and the reason behind that is that he had many enemies and critics among the Khawārij and others, and so each and every Companion was compelled to mention what he had memorised of his virtue in order to refute the Khawārij and others. Ibn ‘Abbās ؓ said, ‘There is no Companion who has as many verses revealed regarding him as ‘Alī, for he has three hundred verses revealed concerning him.’ Daḥlān, Aḥmad ibn Zaynī. *al-Sīrah al-nabawiyyah*. n.p. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1995/1415, 1: 360. He was martyred on the seventeenth of Ramadan in the year 44 AH at the hands of one of the chief Kharijites, Ibn Muljam, who is from the most accursed of this nation

²² He was given that epithet by the Prophet ﷺ after he was martyred in Mu‘tah, whereupon the Prophet ﷺ described him as flying alongside Jibrīl and Mikā’īl. In a hadith narrated by al-Bukhārī, the Prophet ﷺ said regarding him, ‘You resemble me, both physically and in character.’

²³ During the battle which took place in the eighth year after the Migration to Medina (see p.102).

ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib, her paternal uncle’s son.

All of the above were Abū Ṭālib’s children, and their mother was Fāṭimah bint Asad ibn Hāshim ibn ‘Abd Munāf ibn Qusayy. The scholars have said that she is the first Hāshimī woman to bear a Hāshimī’s child. She accepted Islam and migrated to the Prophet ﷺ. She passed away in *al-Madīnah al-Munawwarah*, and Allah’s Messenger ﷺ attended her funeral.

7. ‘Abd-Allāh ibn al-‘Abbās ibn ‘Abd al-Muṭṭalib, who is the lordly saint (*rabbānī*) of this nation.
8. al-Faḍl.
9. Kathīr.
10. Tammām.
11. Qutham.
12. Ma‘bad.
13. ‘Abd al-Raḥmān.
14. al-Ḥārith.
15. ‘Ubayd Allāh.
16. Mishar.
17. Ṣubayḥ.
18. Umm Ḥabībah, and according to some books she was called Umm Ḥabīb.
19. Ṣafiyyah.
20. Aminah, and according to some books, she was called Āminah.

These children [7-20] are all the children of al-‘Abbās ibn ‘Abd al-Muṭṭalib.

21. ‘Abd-Allāh ibn al-Zubayr ibn ‘Abd al-Muṭṭalib.
22. ‘Urwah.
23. Umm al-Ḥakam.
24. Ḍibā‘ah.
25. Ṭāhir.

These children [21-25] are al-Zubayr’s children.

26. 'Imārah bint Ḥamzah.
27. Ya'lah ibn Ḥamzah.
28. Fāṭimah bint Ḥamzah, and her husband is al-Miqdād ibn al-Aswad.
29. Abū Sufyān ibn al-Ḥārith ibn 'Abd al-Muṭṭalib; he accepted Islam and stood his ground alongside the Prophet ﷺ on the Day of Ḥunayn. He died in the year twenty-six and 'Umar ibn al-Khaṭṭāb prayed over him.
30. Nawfal ibn al-Ḥārith ibn 'Abd al-Muṭṭalib; he accepted Islam and stood his ground on the Day of Ḥunayn.
31. Umayyah ibn al-Ḥārith ibn 'Abd al-Muṭṭalib.
32. Rabī'ah ibn al-Ḥārith ibn 'Abd al-Muṭṭalib.
33. 'Abd Shams ibn al-Ḥārith ibn 'Abd al-Muṭṭalib.
34. 'Abd al-Muṭṭalib ibn al-Ḥārith ibn 'Abd al-Muṭṭalib.
35. Arwā bint al-Ḥārith ibn 'Abd al-Muṭṭalib.
36. 'Abd-Allāh ibn al-Ḥārith; he accepted Islam and died during the Prophet's ﷺ lifetime.
37. 'Utbah ibn Abī Lahab; it is mentioned in *al-'Iṣābah*²⁴ that he accepted Islam and stood his ground on the Day of Ḥunayn.
38. 'Utaybah ibn Abī Lahab, who is the one the Prophet ﷺ prayed against, asking Allah to set on him a lion to devour him, and thus he was devoured by a lion.
39. Mu'attib ibn Abī Lahab; he accepted Islam and stood his ground on the Day of Ḥunayn. The mother of 'Utbah, 'Utaybah and Mu'attib was Umm Jamīl bint Ḥarb, 'the carrier of firewood,'²⁵ and she was the paternal aunt of Mu'āwiyah ibn Abī Sufyān.
40. Durrah bint Abī Lahab; she accepted Islam.
41. Sabī'ah bint Abī Lahab.

²⁴ The full title of the book is *al-'Iṣābah fī tamyīz al-ṣaḥābah* [The attainment in distinguishing between the Companions], a comprehensive biographical dictionary of the Prophet's ﷺ Companions ﷺ by the hadith master (*hāfiẓ*) and Shaykh al-Islam Ibn Ḥajar al-'Asqalānī (773-852 AH).

²⁵ She was described as that in the hundred and eleventh chapter of the Qur'an, called al-Masad [palm-fibre], which was revealed, condemning her and her husband Abū Lahab, as they used to harm the Prophet ﷺ. She would insult him and throw thorns and nettles in his path as he would leave home for prayer.

42. Khālid ibn Abī Lahab ibn ‘Abd al-Muṭṭalib.
43. Hind bint al-Muqawwim ibn ‘Abd al-Muṭṭalib.
44. Urwā bint al-Muqawwim ibn ‘Abd al-Muṭṭalib.
45. Murrah bint Ḥajl ibn ‘Abd al-Muṭṭalib.

Children

1. His ﷺ first child was al-Qāsim, and it was after him he ﷺ was named [given the *kunyah*, i.e. the father of al-Qāsim]. He was born before [the Prophet’s ﷺ] Prophethood and [likewise] passed away before it at the age of two.
2. ‘Abd-Allāh, who was called al-Ṭayyib and al-Ṭāhir. He was born after [the Prophet’s ﷺ] Prophethood, and it has been said that he did not live till [the Prophet’s ﷺ] Prophethood. It has been said that al-Ṭayyib is other than al-Ṭāhir.
3. Zaynab.
4. Ruqayyah.
5. Umm Kulthūm.
6. Fāṭimah.²⁶ May Allah be well pleased with them all.

His ﷺ daughters all lived till Islam [the Prophet’s ﷺ Prophethood] and migrated with him ﷺ. They were all from Khadījah ﷺ.

In Medina, Māriyah al-Qibṭiyyah [the Copt] bore his ﷺ son Ibrāhīm, who passed away after seventy nights; and there are narrations that mention his passing away after seven or eight months.

All of his children, with the exception of Fāṭimah, died in his ﷺ lifetime. As for Fāṭimah, then she passed away seven months after him ﷺ.

Zaynab, his eldest daughter ﷺ, was married to Abū al-Āṣ ibn al-Rabī‘, who accepted Islam;²⁷ she bore him his son ‘Alī, who died young, and [a daughter] Umāmah – who is the one regarding

²⁶ She is the Leader (*sayyidah*) of the women in Paradise and this ummah. She was the Prophet’s ﷺ youngest daughter and the most beloved of his family to him, and it is through her that his progeny has been preserved. The Prophet ﷺ said about her, ‘Fāṭimah is a part of me; whoever angers her angers me.’

²⁷ He ﷺ accepted Islam in the sixth year after the Migration.

whom it is related that he ﷺ carried in his prayer – whom ‘Alī married after her maternal aunt passed away, leaving a bequest [for him to marry her]. Then [after ‘Alī’s ﷺ death] al-Mugīrah ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib married her, and she bore his son Yaḥyā. She died whilst married to him.

Fāṭimah ﷺ was married to ‘Alī ﷺ, and she bore him his sons, Ḥasan, Ḥusayn and Muḥsin ﷺ; Muḥsin died young. She bore Ruqayyah, Zaynab and Umm Kulthūm. Ruqayyah passed away before adulthood. ‘Abd-Allāh ibn Ja‘far married Zaynab, and she bore his son ‘Alī, who died [at birth]. ‘Umar ibn al-Khaṭṭāb ﷺ married Umm Kulthūm ﷺ, who bore his son Zayd. After him [‘Umar’s death], ‘Awf ibn Ja‘far married her, followed by his brother ‘Abd-Allāh.

The Prophet’s daughter Ruqayyah was married to ‘Uthmān ibn ‘Affān, and she bore ‘Abd-Allāh. She passed away the day Zayd ibn Ḥārithah came with the good news of the victory on the Day of Badr. Thereafter, ‘Uthmān ﷺ married her sister Umm Kulthūm, who died whilst married to him in Sha‘bān, in the year nine.

Wives

1. Khadījah bint Khuwaylid ﷺ.²⁸ She lived with him before

28 It is established in the two *Ṣaḥīḥs* (the most authentic collections of hadith; namely, al-Bukhārī and Muslim) that she is unconditionally the best women of her time. Muslim relates that ‘Alī ﷺ heard the Prophet ﷺ say, ‘Maryam bint ‘Imrān was the best woman of her time, and Khadījah bint Khuwaylid is the best woman of her time.’ As for the story of his marriage to her, then the first thing a person realises from this marriage is that the Messenger of Allah ﷺ was not concerned with physical pleasure; otherwise, he would have desired someone younger than her, besides it is also clear that he only desired to marry her for her honour and nobility amongst her tribe and peers, as she was nicknamed in the period of ignorance (*jāhiliyyah*) as the pure, chaste one. This marriage continued until she passed away at the age of sixty-five, with the Prophet at fifty years of age. Throughout this period of marriage he ﷺ never thought about marrying another woman, and the age between twenty and fifty is the age in which a man usually has desire to have many women and to be inclined towards polygamy due to motives of lust. We, however, find that Muhammad ﷺ passed this period of age without thinking about marrying someone alongside Khadījah, be it a wife or a slave-woman, and had he wanted he could have found many without breaking any norm or custom; in spite of this, he married Khadījah, who was a widow and almost twice as old as him.

[the advent of] revelation for fifteen years and after it until three years before the Migration [to Medina], and she passed away while married to him.

2. Then he married Sawdah bint Zam'ah ؓ. As she grew old with him, he was going to divorce her, whereupon she gifted her day²⁹ to 'Ā'ishah ؓ and said, 'I have no need for men; however, I want to be resurrected as one of your wives.' Amongst her distinct merits is that she was his ؓ sole wife for three years after Khadijah passed away. She passed away in the year fifty-five after the Hegira.
3. Then [he ؓ married] 'Ā'ishah bint Abī Bakr ؓ.³⁰ He ؓ married her in Mecca two years before the Migration; and it has been said that it was three years before the Migration. She was six or seven years old [when he married her]. He consummated the marriage with her in Medina when she was nine years old. He passed away, leaving her behind at

Islam's enemies want to portray him as a man engrossed in physical pleasures and lust, but his marriage, by itself, is a sufficient proof of the opposite, since a normal lust-driven man does not live until twenty-five years of age in an environment like the Arabian one of the time in its period of ignorance without being driven by corrupt tendencies to engage in unchaste behaviour; a lustful man does not marry a widow who is almost twice as old as him and then lives with her without extending his eye to that which is around them until he passes the period of youth. As for his marriage after that with 'Ā'ishah ؓ and others, then for each marriage there is a story and for each and every marriage there is wisdom and an underlying reason for it which increases a Muslim's faith in the greatness of Muhammad and his elevated rank and perfect character. Abridged from Muḥammad Sa'īd Ramaḍān al-Būṭī's *Fiqh al-sīrah*. 3rd edn. Damascus: Dār al-Fikr, 1998/1419, 82-83. Burhān al-Dīn al-Ḥalabī relates in his work on *sīrah* that the Prophet ؓ said, 'I did not marry any of my wives nor gave any of my daughters in marriage except by revelation brought to me by Jibril from my Lord'; it is also narrated from him ؓ that he married Khadijah ؓ before the descent of the revelation. al-Ḥalabī, 'Alī ibn Burhān al-Dīn. *al-Sīrah al-Ḥalabīyyah*. 1st edn. Beirut: Dār al-Ma'rifah, 2012/1433, 3:563.

29 The Prophet ؓ would equally distribute his nights amongst his wives.

30 She ؓ was the most knowledgeable of his wives; rather, she exceeded most of male Companions in knowledge. Many of the scholars from the Companions would refer the most complex questions to her in spite of her young age – she was only eighteen years of age when he ؓ passed away. She passed away in Ramadan 58 AH, at the approximate age of sixty-seven, during the caliphate of Mu'āwiyah ؓ.

eighteen years of age. She passed away in the year fifty-eight [after the Migration]; and it has been said otherwise. She was the only virgin that he ﷺ married. She was given the *kunyah* Umm ‘Abd-Allāh.

4. Thereafter, [he ﷺ married] Ḥaḥṣah bint ‘Umar ibn al-Khaṭṭāb ؓ. It has been related that he ﷺ divorced her, whereupon Jibril descended and said, ‘Verily, Allah, the Transcendent, Most High orders you to take Ḥaḥṣah back, for she profusely fasts and prays,’ and in another narration, he said, ‘Out of mercy for ‘Umar ؓ.’ She passed away in the year forty-five; and it has been said otherwise.
5. Umm Ḥabībah bint Abi Sufyān ؓ, whom he married while she was in Abyssinia. The Negus (*al-Najāshī*) gave four hundred dirhams on his behalf as dowry, and ‘Uthmān ibn ‘Affān was commissioned with conducting the marriage contract. She passed away in the year forty-four.
6. Umm Salamah Hind bint Umayyah ؓ. She passed away in the year sixty-two; she was the last of his ﷺ wives to pass away, although it has been said that Maymūnah ؓ was the last of them to pass away.
7. Zaynab bint Jaḥsh ؓ. She passed away in Medina in the year twenty. She was the first of them to pass away and to be carried on a bier.
8. Juwayriyah bint al-Ḥārith. She was captured during the Expedition (*Ghazwah*) of Banī al-Muṣṭaliq. He ﷺ then freed her and married her. She passed away in the year fifty-six.
9. Maymūnah bint al-Ḥārith ؓ, the maternal aunt of Khālīd ibn al-Walīd and ‘Abd-Allāh ibn al-‘Abbās ؓ. She is the last woman he ﷺ married. She passed away in the year fifty-one, and it has been said that it was in the year sixty-six.
10. Ṣaḥīyyah bint Ḥuḡayy ibn Akḥṭab ؓ, who was from the progeny of Hārūn ؓ. She was captured in Khaybar, and so he ﷺ freed her and made her emancipation her dowry. She passed away in the year fifty.
11. Zaynab bint Khuzaymah ‘the Mother of the Destitute’ ؓ.³¹

31 She ؓ was nicknamed that because of her great sympathy towards the

[He ﷺ married her] three years after the Migration. She only lived with him ﷺ for two or three months before she passed away.

These are the women that have been definitively established to have lived with him ﷺ and with whom he consummated marriage. Their graves are well-known in al-Baqī', with the exception of Lady Khadijah, as she is buried in al-Ḥajūn in Mecca, and Lady Maymūnah, as she is buried in Wādī Sarif, which is situated before Wādī Fāṭimah close to Mecca.

12. Fāṭimah bint al-Ḍaḥḥāk, whom he gave the option [for divorce] when the verse on giving [his wives] the option [for divorce] was revealed;³² she chose this world, so he ﷺ divorced her. Thereafter, she would [be seen] picking up camel droppings and saying, 'I am the wretched one who chose this world.'
13. Sharāf, the sister of Diḥyah al-Kalbī ﷺ.
14. Khawlah bint al-Hudhayl, and it has been said that she was called Bint Ḥakīm or Umm Sharīk, who is the one that gave herself away as a gift to him ﷺ.
15. Asmā' bint Ka'b al-Juwayniyyah ﷺ.

He ﷺ divorced the latter three before consummation.

16. [He also married] a woman from Ghifār in whom he ﷺ saw white patches [vitiligo], so he sent her back to her family [i.e. divorced her].
17. Umaymah, who, as he entered, said, 'I take refuge in Allah from you,' to which he replied, 'May Allah protect the one seeking refuge in Him; stay with your family [i.e. you are divorced].'
18. 'Āliyah bint Ḍabyān, whom he ﷺ divorced when she

poor and destitute.

³² This was in the ninth year after the Migration when the Verse of the Option [for divorce] (*āyah al-takhyīr*), 'O Prophet, say to your wives... a great reward' [Qur'an 33: 28] was revealed.

entered his presence.³³

19. Bint al-Ṣalt, who passed away before he ﷺ consummated the marriage with her.
20. Malikah al-Laythiyyah; some of them [the scholars] have said that she is the one who sought refuge [in Allah from him] and so he ﷺ released her [i.e. divorced her].

He ﷺ asked for the hand of a woman from her father who described her in these words, 'I will tell you more: she has never fallen ill,' to which he ﷺ replied, 'There is no good in this woman in Allah's sight,' and so he left her.

His dowry to his wives was five-hundred dirhams each, with the exception of Ṣafiyyah and Umm Ḥabibah, and this is the soundest opinion.

Brothers and sisters through suckling

Ḥamzah and Abū Salamah 'Abd Allāh ibn 'Abd al-Asad were suckled together with him ﷺ by Thuwaybah, the slave-woman of Abū Lahab, with milk through pregnancy with her son Masrūḥ ibn Thuwaybah. Ḥamzah and Abū Salamah are from the very first forerunners [Companions to accept Islam].

Abū Sufyān ibn al-Ḥārith ibn 'Abd al-Muṭṭalib, who, together with Allah's Messenger ﷺ, was suckled by Ḥalimah al-Sa'diyyah. He later accepted Islam.

And 'Abd-Allāh, Anīṣah and al-Shīmah, the children of Ḥalimah from her husband al-Ḥārith ibn 'Abd al-'Uzzā al-Sa'dī. These three, and their father al-Ḥārith, have been mentioned in *al-Iṣābah* as being from amongst the Companions, and with regards to the

33 It is not confirmed whether he ﷺ married these last three or whether he merely intended to propose to them, but declined. Ibn al-Qayyim says, 'What is known by them [scholars of *sīrah*] is that he sent someone to al-Juwayniyyah for her hand in marriage and then himself entered to propose to her; however, when she sought refuge from him, he granted her refuge and didn't marry her; and likewise is the case with the *kalbī* woman and the one in whom he saw vitiligo and therefore didn't consummate the marriage with her, and the one who offered herself as a gift in marriage, so he gave her away in marriage to one of his Companions over a portion of Qur'an [as dowry]. Ibn Qayyim al-Jawziyyah, Muḥammad. *Zād al-Ma'ūd*. 27th edn. Beirut: Mu'assas al-Risālah, 1994/1415, 1: 110.

latter, there is disagreement amongst scholars [i.e. whether he is a Companion or not].

Maternal uncles and aunts

As for his maternal uncles, then they are: firstly, al-Aswad ibn Wahb, who came to the Prophet ﷺ and was taught by him some words and instructed with certain supplications; this has been transmitted in *Sharḥ al-Mawāhib*; and secondly, ‘Abd Yaghūth ibn Wahb, the father of al-Aswad, who was one of the mockers.³⁴

His maternal aunt was Farī‘ah bint Wahb.

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34 A group of polytheists of Mecca who were known to constantly mock and scorn the Prophet ﷺ before his migration to Medina, especially when he would go to pray at the Kaaba; amongst them, there was Abū Jahl, Abū Lahab, al-Walīd ibn al-Mughīrah, al-‘Āṣī ibn Wāil al-Sahmī and al-Ḥārith ibn Qays al-Sahmī. They all suffered a terrible fate and died after the Prophet’s ﷺ migration to Medina: al-Aswad became so thirsty one day that he couldn’t stop drinking water until his stomach split open; al-‘Āṣī stepped on a thorn on his way to al-Ṭā’if, and so his foot swelled up until it was the size of a camel’s neck; he later died from it. Al-Ḥārith was afflicted with an ailment that caused him to continually vomit pus until he died from it. Abridged from Zayn al-Dīn al-‘Irāqī, *Alfiyyah al-sīrah al-nabawiyyah*. 1st edn. Beirut: Dār al-Minhāj, 2005/1426, 53

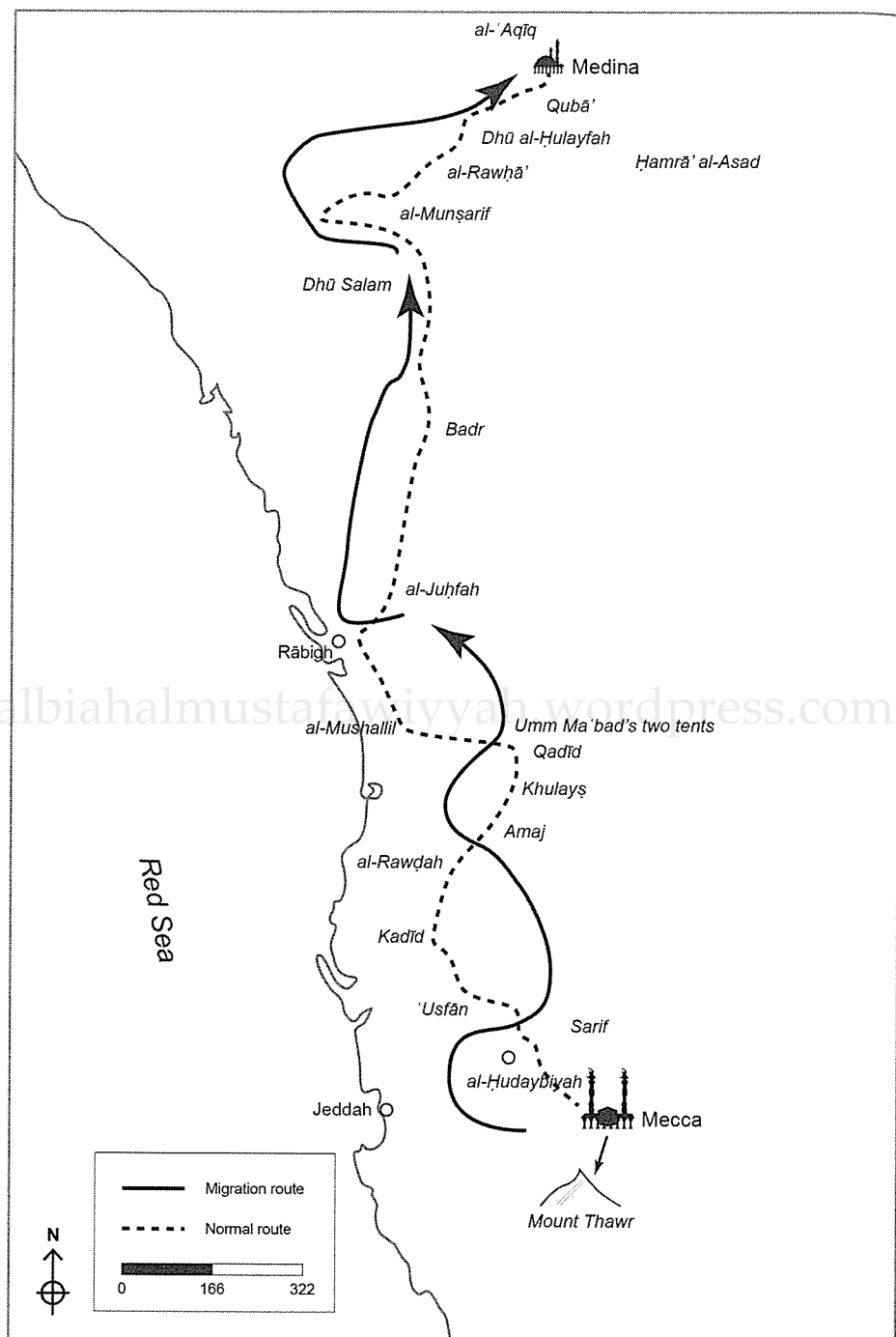


Figure 1: The Prophet's migration.

CHAPTER FOUR

The Migration



The Messenger of Allah ﷺ ordered his Companions in Mecca to leave for Medina and to join their brothers, the *Anṣār*. He said, 'Verily, Allah Mighty and Majestic has arranged for you brothers and an abode wherein you will be safe.' So they began to consecutively leave in batches.

As for himself, he ﷺ stayed behind in Mecca, waiting for permission from Allah to leave and migrate to Medina.

[It came to pass that] 'Umar ibn al-Khaṭṭāb, Ṭalḥah, Ḥamzah, Zayd ibn Ḥārithah, 'Abd al-Raḥmān ibn 'Awf, al-Zubayr ibn al-'Awwām, Abū Ḥudhayfah, 'Uthmān ibn 'Affān and others, may Allah be well pleased with them all, migrated [initially], and so the Migration continued uninterruptedly until no one remained behind in Mecca with Allah's Messenger ﷺ except for those imprisoned or persecuted [to abandon their religion], 'Alī ibn Abī Ṭālib and Abū Bakr ibn Abī Quḥāfah ؓ.

When Quraysh realised that [the situation at this late stage], they assembled together in Dār al-Nadwah,³⁵ together with Iblīs [Satan], who appeared in the form of an old Najdī sheikh,

35 A house that was established by the Prophet's ﷺ great grandparent Quṣayy ibn Kilāb; the chiefs of the Quraysh tribe would not decide on matters of importance and pass resolutions except therein.

and began to consult one another about how to deal with him ﷺ, as they began to fear the Arabs siding with him if he gained prominence. Eventually, they decided to kill him [ﷺ], whereupon Jibrīl came to him ﷺ and said, 'Do not spend this night in your bed.' He ﷺ therefore ordered 'Alī ﷺ [to sleep in his place], and so 'Alī ﷺ slept covering himself with the Messenger's green [striped] cloak and thus was the first to sell himself for the sake of Allah.

Then the Messenger ﷺ emerged in front of those encamped outside his home waiting to jointly kill him, whereupon Allah removed their ability to see him, so none of them saw him. The Messenger of Allah ﷺ scattered over their heads soil that he had in his hand.

The Messenger of Allah ﷺ came to Abū Bakr and said, 'Verily, Allah has given me permission to leave and migrate.' Abū Bakr replied, '[Both of us] together, O Messenger of Allah?' He ﷺ replied, 'Yes, together,' upon which Abū Bakr began to cry out of happiness. Abū Bakr presented two camels that he had prepared for the journey, and his travel guide, 'Abd-Allāh ibn Urayqit, whom he hired.

The Messenger of Allah ﷺ and Abū Bakr ﷺ covertly left Mecca; no one knew of his ﷺ departure except 'Alī and Abū Bakr's family ﷺ. Abū Bakr had ordered his son 'Abd-Allāh ibn Abī Bakr to eavesdrop for them on what people were saying in Mecca and ordered his freed-slave 'Āmir ibn Fuhayrah to herd his sheep during the day and return them to their farm to rest at night. Asmā' bint Abī Bakr would bring food to them. They had reached the Cave of Thawr, and as soon as they entered it, Allah sent a spider that built a web between the cave and the tree which was at the entrance of the cave, thereby concealing Allah's Messenger ﷺ and Abū Bakr; and Allah ordered two wild doves [to come to them], so they came flapping their wings until they perched between the spider and the tree.

The polytheists followed the traces of the Prophet ﷺ; however, Allah foiled their plan [to capture him] and caused them to be confused, as they saw a spider's web at the cave's entrance; Allah has referred to this with His words, '*So Allah sent down His tranquillity upon him [the Prophet ﷺ] and supported him with*

troops that were invisible to you' [Qur'an 9: 40].

While in the cave, Abū Bakr suddenly saw the polytheists' footsteps and said, 'O Messenger of Allah ﷺ, if one of them was to raise his foot, he would see us.' He ﷺ replied, 'What do you think of two [people] with whom Allah is the third?' Regarding this incident, Allah Most High says, *'When the second of the two, as they were in the cave, said to his companion, "Do not worry, for verily Allah is with us"' [Qur'an 9: 40].*

When Quraysh lost hope in finding Allah's Messenger's ﷺ, they put a bounty of a hundred she-camels on his ﷺ head. They [the Prophet ﷺ and Abū Bakr ﷺ] remained in the cave for three nights, after which they departed together with 'Āmir ibn Fuhayrah – who was a polytheist – as their travel guide whom the Prophet ﷺ hired. The guide took them along the seashore route.

Surāqah ibn Mālik ibn Ja'sham was compelled by greed to pursue the Messenger of Allah ﷺ and return him to Quraysh, so as to obtain the reward of a hundred she-camels. So he rode after him in pursuit, and as he was galloping, his horse tripped over and he fell off it. But he refused to give up the chase, and so he rode again in pursuit, but his horse tripped over a second time and he fell off again. Yet he still refused to give up the chase, and so he attempted to ride again. Then, when the group [the Prophet ﷺ, Abū Bakr and the guide] appeared in front of him and he saw them, his horse tripped over a third time and its legs sunk into the earth, so he asked the Prophet ﷺ to rescue him and said that he would return from whence he came, and so the horse's legs were released. The earth gripped his horse's legs two or three times as he fell off.

When Surāqah saw that, he realised that Allah's Messenger ﷺ is under Allah Most High's protection and that he will prevail without a shadow of doubt, so he called the group and said, 'I am Surāqah ibn Ja'sham. Look at me, for by God, I will inflict you no harm.' So the Messenger of Allah ﷺ said to Abū Bakr, 'Ask him, what does he want from us?' Surāqah replied, 'Write me a letter that will be a sign between me and you,' upon which 'Āmir ibn Fuhayrah wrote a letter on a piece of bone or cloth. He ﷺ said to Surāqah, 'What will you do when you wear the bracelets of

Chosroes?’ And that transpired when the lands of Chosroes were conquered during the reign of ‘Umar ﷺ. After the triumph, Surāqah came to ‘Umar ﷺ with the bracelets, belt and crown of Chosroes. ‘Umar called Surāqah ibn Mālik and put them on him, and the words of the Prophet ﷺ were realised.

During their journey, they passed by Umm Ma’bad al-Khuzā’iyyah, who had a goat that had lagged behind the rest of the herd due to fatigue, so Allah’s Messenger ﷺ wiped its udder with his hand, invoked Allah’s name (*basmalah*) and prayed [for it], whereupon its milk began to flow, so he fed the milk to the goat itself and his Companions until their thirst was quenched. Then he drank and milked it again until he filled the vessel. When Abū Ma’bad returned, he asked about what happened, so she said, ‘No [nothing happened], by Allah, except that a blessed man passed by us, whose story was...’ and she described him beautifully. He replied, ‘By Allah, I think it is the man whom the Quraysh are after.’

Their guide continued to lead them until they reached Qubā’, which was on the outskirts of Medina, and that was on Monday the twelfth of Rabī‘ al-Awwal. He ﷺ alighted at Kulthūm ibn al-Hadam’s house and performed the Friday prayer (*jumu’ah*) amongst Banī Sālim ibn ‘Awf, in the depths of the valley. It was the first Friday prayer (*jumu’ah*) to be performed in Medina. He then arrived in Medina, and his ﷺ camel knelt down thrice at [what was to become] his mosque door; at the time, it was a place in which dates were left to dry, and owned by ‘Amr’s two sons Sahl and Suhayl, who were orphans under As‘ad ibn Zurārah’s custody; and it has been said that [they were under the custody of] Mu‘ādh ibn ‘Afrā’. He ﷺ bought the place for ten dinars [gold coins]. And he ﷺ stopped over with his luggage at Abū Ayyūb’s house, as he was one of ‘Abd al-Muṭṭalib’s maternal uncles, and stayed with him for seven months.

The first words to be heard from him ﷺ [in Medina] were, ‘Spread peace, feed people, maintain ties of kinship and pray at night when people are asleep, for [if you do so] you shall enter Paradise in peace.’

In Medina, there were idols that were worshipped by men,

which the people [now] went up to and destroyed.

The Prophet ﷺ sent Zayd ibn Ḥārithah and Abū Rāfi‘ with two camels and five hundred dirhams to Mecca, and so they brought back Fāṭimah, Umm Kulthūm, Sawdah bint Zam‘ah, Usāmah ibn Zayd and his mother Barakah who was nicknamed Umm Ayman, may Allah be well pleased with them all. ‘Abd-Allāh ibn Abī Bakr ﷺ left with his father’s family.

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CHAPTER FIVE

The Office of Prophethood



Slaves

1. Zayd ibn Ḥārithah, whom he ﷺ freed.
2. Zayd's son Usāmah.
3. Thawbān.
4. Abū Kabshah Sulaym, who participated in [the war at] Badr; he ﷺ freed him, and he passed away on the day 'Umar was appointed as caliph.
5. Anasah, whom he freed.
6. Shuqrān, whose name was Ṣāliḥ; it has been said that he inherited him from his father, and it has also been said that he bought him from 'Abd al-Raḥmān ibn 'Awf and freed him.
7. Rabāḥ, the black Nubian; he would occasionally permit people to enter his ﷺ room when he ﷺ would be alone. He ﷺ freed him.
8. Yasār, the Nubian shepherd; he was killed by the 'Uraniyyīn.
9. Abū Rāfi' Aslam; he was given to him as a gift from al-'Abbās. He freed him when he brought him the good news of al-'Abbās's acceptance of Islam. He married him off to his slave-woman Salmā, who later bore him [Abū Rāfi'] his

- son ‘Ubayd Allāh.
10. Abū Muwayhibah, whom he freed.
 11. Faḍālah, who died in Shām.
 12. Rāfi‘, the slave of Sa‘īd ibn al-‘Ās, whom he freed.
 13. Mid‘am, who was given to him ﷺ as a gift by Rafā‘ah al-Judhāmī. He was killed in Wādī al-Qurā.
 14. Karkarah the Nubian, who was given to him as a gift by Hudhah ibn ‘Alī; he was freed by him.
 15. Zayd, Bilāl ibn Yasār’s grandfather.
 16. ‘Ubayd.
 17. Ṭahmān.
 18. Ma’būr the Copt, who was given as a gift from al-Muqawqis [the Egyptian Emperor].
 19. Wāqid.
 20. Wāqid’s father.
 21. Hishām.
 22. Abū Ḍumayrah, who was taken as war booty and then freed by him ﷺ.
 23. Ḥunayn.
 24. Abū ‘Asīb, whose name is Aḥmar.
 25. Abū ‘Ubayd.
 26. Safīnah, who was owned by Umm Salamah. She freed him on the condition that he serves the Prophet ﷺ throughout his life, to which he replied, ‘Even if you did not stipulate it as a condition upon me, I would not have parted from him.’ His name was Rabāḥ, and it has been said [that his name was] Mahrān.
 27. Abū Hind, whom he ﷺ freed.
 28. Anjashah al-Hādī.
 29. Abū Lubābah.

And they [the scholars] have enumerated more than the abovementioned.

Amongst the women [who were his ﷺ slaves:]

1. Salmā Umm Rāfi‘, the wife of Abū Rāfi‘, whom he inherited from his father;

2. Māriyah;
3. Rayḥānah;
4. Qaysar, who was Māriyah's sister;
5. Maymūnah bint Sa'd;
6. Khaḍirah;
7. and Raḍwā.

Ibn al-Jawzī said, 'He ﷺ had forty-three [male] freed-slaves and eleven slave-women, may Allah be well pleased with them all.'

You should know that these freed-slaves were not all together with the Prophet ﷺ at one particular time; rather, they were at various times [during his life].

Shaykh Ṣadiq Ḥasan Khān mentioned in his commentary on *Bulūgh al-marām* that he ﷺ freed sixty-three people during the course of his lifetime.

Servants and those entrusted with specific duties

[His ﷺ servants among the men:]

1. Anas ibn Mālik;
2. Hind
3. Asmā'a; [these last two being] (Ḥārithah's two sons);
4. Rabī'ah ibn Ka'b; [these four are] the Aslamīs;
5. 'Abd Allāh ibn Mas'ūd;
6. 'Uqbah ibn 'Āmir;
7. Bilāl;
8. Sa'd, the freed slave of Abū Bakr;
9. Dhū Mikhmar ibn Abī al-Najāshī;
10. Bukayr ibn Shaddākh al-Laythī;
11. Abū Dharr al-Ghifārī;
12. Ayman ibn Umm Ayman;
13. Asla' ibn Sharik;
14. Muhājir, the freed slave of Umm Salamah;
15. Nu'aym ibn Rabī'ah al-Aslamī;
16. Abū al-Ḥamrā' Hilāl ibn al-Ḥārith;
17. and Abū al-Samḥ, whose name is Iyyād.

[His ﷺ servants] among the women:]

1. Barakah Umm Ayman, the Abyssinian (Usāmah ibn Zayd's mother);
2. Khawlah (Ḥaf's grandmother);
3. Salmā Umm Rāfi', the wife of Abū Rāfi';
4. Maymūnah bint Sa'd;
5. and Umm 'Ayyāsh, the freed-slave of the Prophet's ﷺ daughter Ruqayyah.

[Those entrusted with specific tasks:]

1. 'Alī ibn Abī Ṭālib;
2. al-Zubayr ibn al-'Awwām;
3. al-Miqdād ibn 'Amr;
4. Muḥammad ibn Maslamah;
5. 'Āṣim ibn Thābit
6. al-Ḍaḥḥāk; all of these [six] would smite the necks [of the enemies] before the Prophet ﷺ;
7. Qays ibn Sa'd ibn 'Ubādah used to walk in front him ﷺ similar to a police chief;
8. Bilāl was responsible for his treasury;
9. Mu'ayyib ibn Abī Fāṭimah al-Dawsī [was responsible] for his ring;
10. Ibn Mas'ūd [was responsible] for his tooth-stick (*siwāk*), shoes and water for purification;
11. Abū Rāfi' – whose name is Aslam – [was responsible] for his luggage;
12. 'Uqbah ibn 'Āmir al-Juhanī was the caretaker of Allah's Messenger's ﷺ mule and would lead it during travels;
13. Asla' ibn Sharīk ibn 'Awf was the caretaker of the Prophet's conveyance on which he would put and take down luggage;
14. Khālīd ibn Sayyār ibn 'Awf al-Ghifārī was the caretaker of the Prophet's ﷺ armour together with:
15. Ḥassān al-Aslamī;
16. and Nājiyah ibn Jundab al-Aslamī;
17. Dharr ibn Abī Dharr al-Ghifārī was the caretaker of Allah's Messenger's ﷺ milch camels in al-Ghābah;

18. Barā' ibn Mālik would chant melodiously for men [to spur on the camels during journeys];
19. Anjasha, [would chant during journeys] for the women;
20. Al-Ḍaḥḥāk ibn Sufyān ibn Ka'b would stand over Allah's Messenger ﷺ with his sword [to protect him]; he was a warrior who alone was equal to a hundred warriors;
21. 'Abd al-Raḥmān ibn 'Awf was Allah's Messenger's ﷺ trustee over his wives; when the Prophet's ﷺ wives wanted to perform hajj during 'Umar's reign in the year twenty-three, he ['Abd al-Raḥmān ibn 'Awf] permitted them to perform it. So they left in their howdahs, covered by cloaks, with 'Abd al-Raḥmān in front of them and 'Uthmān ibn 'Affān behind them; and these two would not allow anyone to come near them;
22. and Abū Bakr would instruct the delegations himself, and occasionally order someone else to do so: he would instruct them how to greet the Prophet ﷺ, convey their salutations (*salām*) to him and how to sit before him, as mentioned by Ibn Ishāq with regards to the story of the delegation from Thaḳīf, when Abū Bakr came out to them and instructed them on correct etiquette.

He ﷺ would employ a young Jewish boy for some of his domestic affairs. He presented Islam to him, whereupon he accepted [after consulting his father]; he died soon after that.

He ﷺ would undertake certain tasks himself and not entrust them to anyone else, such as distributing charity (*ṣadaqah*) and performing ablution at night.

Ibn Sa'd related from Ziyād, the freed-slave of 'Ayyāsh ibn Abī Rabī'ah, that he said, 'There are two matters with which the Messenger of Allah ﷺ would not entrust anyone else: performing ablution when he would wake up at night and giving charity to a beggar.'

Guards

1. Sa'd ibn Mu'ādh [guarded him] on the Day of Badr.
2. Abū Bakr, who also guarded him in the tent [on the Day of Badr].

3. Dhakwān ibn ‘Abd Qays.
4. Muḥammad ibn Maslamah [who guarded him ﷺ] in Uḥud.
5. Zubayr [guarded him ﷺ] on the Day of the Trench (*khandaq*).
6. ‘Ubbād ibn Bishr.
7. Sa’d ibn Abī Waqqāṣ.
8. Abū Ayyūb [guarded him ﷺ] in Khaybar.
9. Bilāl [guarded him ﷺ] in Wādī al-Qurā.

When the verse, *‘And Allah will protect you against people’* [Qur’an 5: 67], was revealed, he ﷺ abandoned taking guards.

Envoys to the kings and emperors

1. ‘Amr ibn Umayyah al-Ḍamrī, who was the first envoy he ﷺ sent to Negus [the Abyssinian king], whose name is Aṣḥimah, which means a gift. The Negus placed Allah’s Messenger’s ﷺ letter on his eyes and descended from his throne and sat on the floor. He accepted Islam and died during the lifetime of the Prophet ﷺ in the ninth year after Hegira; he ﷺ prayed [the funeral prayer] over him.³⁶
2. Dihyah ibn Khalīfah al-Kalbī, whom he ﷺ sent to the King of Byzantine (Caesar), Heraclius; he became convinced of the Prophet’s ﷺ Prophethood and was on the verge of accepting Islam were it not for his fellow Romans objecting with him, and because he feared them for his sovereignty, thus, he refrained [from accepting Islam].
3. ‘Abd-Allāh ibn Hudhāfah al-Sahmī, [whom he sent] to Chosroes, the King of Persia, who tore up the letter; thereupon, he ﷺ said, ‘May Allah obliterate his kingdom.’
4. Ḥāṭib ibn Abī Balta’ah ؓ, whom he sent to al-Muqawqis [the Egyptian Christian Emperor], who was about to accept Islam. Muqawqis gave the Prophet ﷺ Māriyah, Sīrīn, the gray mule named Duldul, one thousand dirhams and twenty garments, all as gifts.

³⁶ This was in his absence, as the Prophet ﷺ was in Medina, while the Negus passed away in Abyssinia, though he was presented before the Prophet ﷺ as a miracle so that he could pray over him.

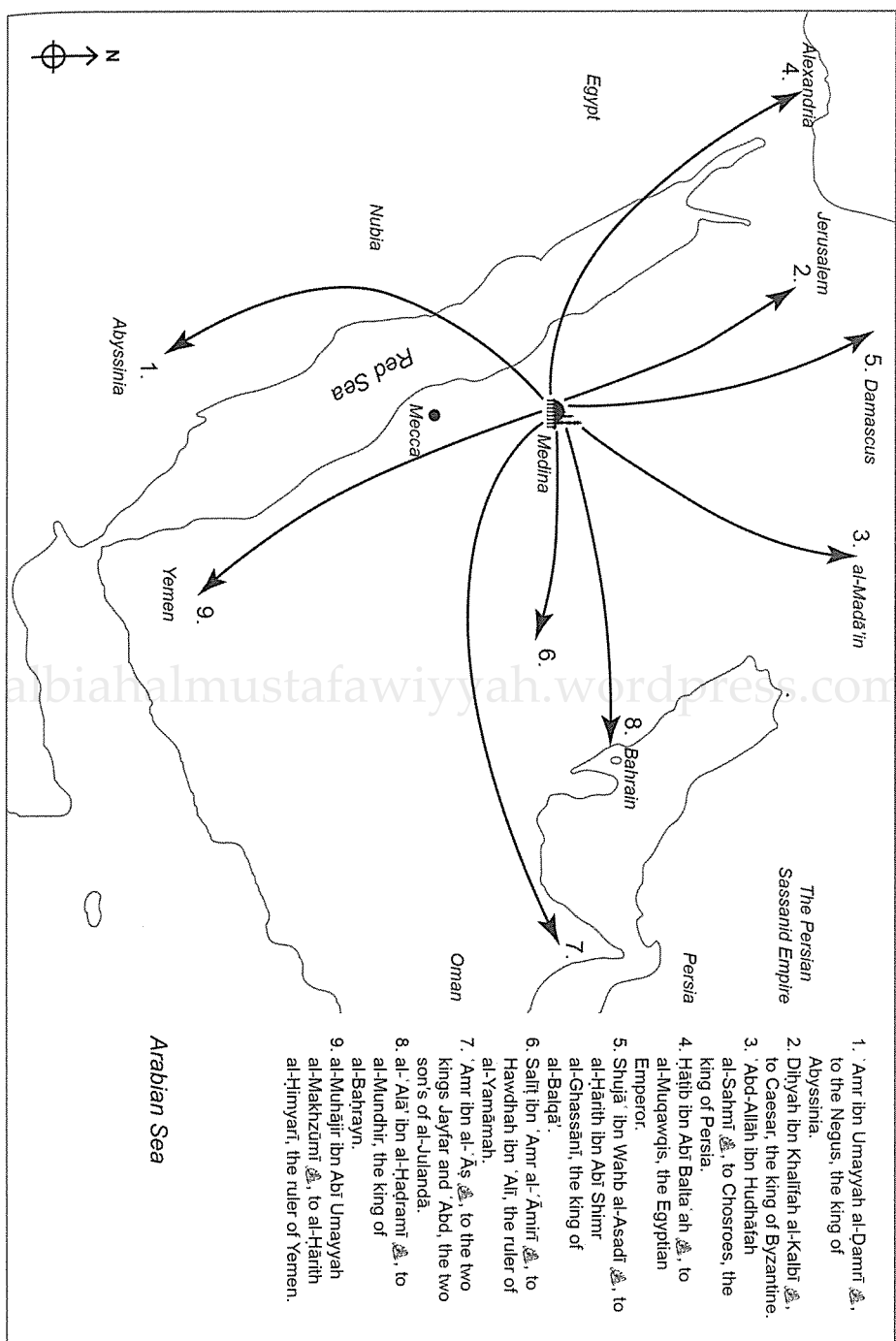


Figure 2: The Prophet's ﷺ envoys who were sent to the emperors and kings.

The scholars of Prophetic biography have mentioned that he ﷺ sent six individuals in one day in the year seven, and they all woke up speaking the language of the people to whom they were sent.

5. [He sent] ‘Amr ibn al-‘Āṣ ﷺ to Jayfar and ‘Abd, the two son’s of al-Julandā and the two kings of Oman; they accepted Islam and allowed ‘Amr access to collect the charity from them and govern them, which he continued to do until the Prophet ﷺ passed away.
6. [He sent] Salīṭ ibn ‘Amr al-‘Āmirī ﷺ to Hawdhah ibn ‘Alī, the ruler of al-Yamāmah, so he honoured him and sent [a message] to the Prophet ﷺ saying, ‘How wonderful and beautiful is that which you are inviting people to, and since I am the spokesman for my people and their poet, assign to me some authority.’ The Messenger ﷺ, however, refused, and so Hawdhah didn’t accept Islam.
7. [He sent] Shujā‘ ibn Wahb al-Asadī to al-Ḥārith ibn Abī Shimr al-Ghassānī, the king of al-Balqā’ in Shām, who threw the letter and said, ‘I am going to him’; however, Chosroes stopped him.
8. [He sent] al-Muhājir ibn Abī Umayyah al-Makhzūmī to al-Ḥārith al-Ḥimyarī in Yemen.
9. [He sent] al-‘Alā’ ibn al-Ḥaḍramī to al-Mundhir, the king of al-Baḥrayn³⁷ and son of Sāwā, who accepted Islam.
10. Abū Musā al-‘Ash‘arī, whom he sent to Yemen together with Mu‘ādh ibn Jabal, whereby both the laity and the kings of Yemen accepted Islam without a fight.

Scribes

Amongst those of his companions who wrote for him ﷺ were:

1. the Four Caliphs;
2. Ṭalḥah ibn ‘Ubayd-Allāh;
3. al-Zubayr ibn al-‘Awwām;
4. ‘Āmir ibn Fuhayrah;

37 Baḥrayn used to refer to what is modern-day al-Aḥṣa, Saudia Arabia.

5. ‘Abd-‘Allāh ibn al-Arqam;
6. Ubayy ibn Ka‘b;
7. Thābit ibn Qays ibn Shammās;
8. Khālīd ibn Sa‘īd;
9. Ḥanzalah ibn al-Rabī‘;
10. Zayd ibn Thābit;
11. Mu‘āwiyah;
12. Shuraḥbīl ibn Ḥasanah;
13. al-‘Alā’ ibn al-Ḥaḍramī;
14. Khālīd ibn al-Walīd;
15. al-Mugīrah ibn Shu‘bah;
16. ‘Abd-Allāh ibn Rawāḥah;
17. and Ḥudhayfah ibn al-Yamān.

Mu‘awiyah and Zayd ibn Thābit were the most frequently employed and privileged in performing the task.

Samples of his ﷺ letters

He ﷺ wrote to Heraclius:

‘In the name of Allah, the All-Merciful, the Compassionate, from Muhammad the Messenger of Allah to Heraclius the great leader of Byzantines: may peace be upon whoever follows guidance.

‘To proceed: I invite you to the declaration of Islam.³⁸ Accept Islam, and you shall be safe, and [furthermore] Allah will reward you twofold.³⁹ If you refuse [to accept Islam], you shall incur the sin of your subjects. *O People of the Book, come to a common word between us and you: that we do not worship other than Allah; that we do not associate any partners with Him, and that we do not adopt one another as lords besides Allah. And if they turn their backs, then say, “Bear witness that we are Muslims.”*

³⁸ The declaration of testimony that there is no god except Allah and Muhammad is His Messenger.

³⁹ That is for having faith in both ‘Īsā ﷺ and Muḥammad ﷺ.

He ﷺ wrote to the Negus:

‘In the name of Allah, the All-Merciful, the Compassionate, from Muhammad the Messenger of Allah to Negus the King of Abyssinia.

‘To proceed: verily, I bring to you Allah’s praise, alongside Whom there is no other God, the Pure, the Unblemished, the Giver of peace, the Guardian, and I bear witness that ‘Īsā is the son of Maryam, Allah’s spirit and His word that He cast into Maryam,⁴⁰ the celibate [has no need for men], the pure, the chaste. She bore ‘Īsā, and Allah created him from His spirit and [His messenger Jibrīl] breathed into him just as He created Ādam by His hand. I summon you to Allah alone, Who has no partner, and to continually obey Him and that you follow me and believe in what has been revealed to me, for I am the Messenger of Allah. And I summon you and your army to Allah Most High. I have conveyed and sincerely advised [you], so accept my sincere advice. I have sent to you my cousin Ja‘far together with a group of Muslims. May peace be upon whoever follows guidance.’

He ﷺ had sent this letter with ‘Amr ibn Umayyah al-Ḍamrī. The Negus said, ‘I testify, by Allah, that he is the unlettered prophet who is awaited by the People of the Book,⁴¹ and that Mūsā’s glad tiding of the donkey-rider⁴² is the same glad tiding brought by ‘Īsā of the camel-rider.’ Thereafter, the Negus wrote the following letter in reply to the Prophet ﷺ:

‘In the name of Allah, the All-Merciful, the Compassionate. To Muhammad, the Messenger Allah ﷺ, from the Negus Aṣḥimah. May peace be upon you, O Messenger of Allah, and

40 His spirit is here meant as an ascription of honour as He Most High created him without a father, or because he would bring people back to life, or because he revived hearts; as for him ﷺ being His word, then it refers to His word ‘be’ (*kun*) in the Qur’an, as he was a human [created] without a father.

41 They are the Jews and the Christians.

42 The ‘donkey-rider’ is a reference to ‘Īsā ﷺ, whereas the ‘camel-rider’ is a reference to the Prophet Muhammad ﷺ, as it is used to describe Arabs.

the mercy of Allah and His blessings, besides Whom there is no other god, the one Who has guided me to Islam.

‘To proceed: your letter has reached me, O Messenger of Allah, and what you have mentioned regarding ‘Īsā, then, by the Lord of the Heaven and Earth, ‘Īsā is no more than what you have mentioned. We realise what you have sent us, so I bear witness that you are the Messenger of Allah, the truthful, whose words are attested to [by Allah], and we have sworn allegiance to you and your cousin, and I have accepted Islam at his hands for the sake of Allah, the Lord of the Worlds. I have sent to you my son, and if you want me to come to you, then I will do so, O Messenger of Allah, for I testify that what you say is the truth. May Allah’s peace, mercy and blessings be upon you.’

He ﷺ wrote to Chosroes:

‘In the name of Allah, the All-Merciful, the Compassionate; from Muhammad the Messenger of Allah to Chosroes the great leader of Persia. May peace be upon whoever follows guidance and believes in Allah and His Messenger and testifies that there is no god except Allah alone, the one without a partner, and that Muhammad is His servant and Messenger. I invite you to the declaration of faith in Allah, the Mighty and Majestic, for I am Allah’s Messenger [sent] to all of mankind to warn whoever is alive, and Allah’s word [*‘I will surely fill Hell with jinn and men together’*] is appropriate for the disbelievers. Accept Islam, and you will be safe; if, however, you refuse, then you are responsible for the sin of the Magians.’

In the Book of Wealth (*Kitāb al-amwāl*) by Abū ‘Ubayd, it is related from ‘Umayr ibn Ishāq that he said, ‘The Messenger of Allah ﷺ wrote to Chosroes and Caesar. As for Chosroes, then when he read the letter, he tore it to shreds; as for Caesar, then when he read the letter, he folded it and then raised it, so the Messenger of Allah ﷺ said, “As for these [the Persians], then they shall be torn to shreds; as for these [the Byzantines], they shall survive.”’

Governors (*umarā'*) and those entrusted with other positions of authority

The following are amongst those entrusted with positions of authority by him ﷺ:

1. Bādhān ibn Sāsān from the progeny of Bahrām;⁴³ he was appointed as the governor of Yemen;
2. Khālīd ibn Sa'īd was the governor of Sana'a;
3. Ziyād ibn Labīd al-Anṣārī was the governor of Hadramaut;
4. Abū Mūsā al-Ash'arī was the governor of Zabīd and Aden;
5. Mu'ādh ibn Jabal was the governor of al-Janād in Yemen;
6. Abū Sufyān ibn Ḥarb was the governor of Najrān;
7. Yazīd, the son of Abū Sufyān, was the governor of Taymā';
8. 'Attāb ibn Usayd was the governor of Mecca and for conducting the hajj for Muslims in the year eight [after Hegira];
9. 'Alī ibn Abī Ṭālib was head of the judiciary in Yemen;
10. 'Amr ibn al-Āṣ was the governor of Oman and its provinces;
11. and Abū Bakr al-Ṣiddīq was in charge of conducting the hajj in the year nine [after Hegira], whereafter the Messenger ﷺ sent 'Alī [ibn Abī Ṭālib] to recite to the people *Sūrah Barā'ah*.⁴⁴

The Messenger, upon him be blessings and peace, appointed many groups of people with the task of distributing charity.

Muezzins

As for his muezzins, then they were four:

1. Bilāl ibn Rabāḥ;
2. 'Abd-Allāh ibn Umm Maktūm al-Qurashī, the blind companion; and these latter two were in Medina;
3. Sa'd al-Qaraz, the freed-slave of 'Ammār [ibn Yāsar] recited the call to prayer (*adhān*) for the Messenger ﷺ in Qubā';

43 Bahrām ibn Sābūr ibn Ardashīr ibn Bābak ibn Sāsān al-Aṣḡar, one of the Sassanid kings of Persia.

44 *Sūrah Barā'ah* (the Chapter of Disassociation, i.e. from the disbelievers) is the ninth chapter of the Qur'an, also known as the Chapter of Repentance (*Sūrah al-Tawbah*).

4. and Abū Maḥdhūrah Aws al-Jumaḥī al-Makkī recited the *adhān* for him ﷺ in Mecca; may Allah be well pleased with them all.

Poets, spokesmen and cameleers

The Messenger's ﷺ poets who would defend Islam [through their poetry] were:

1. Ka'b ibn Mālik;
2. 'Abd-Allāh ibn Rawāḥah al-Anṣārī;
3. and Ḥassān ibn Thābit al-Anṣārī, may Allah be well pleased with them all.

There were amongst the Companions other poets who contributed greatly in furthering the call to Islam (*da'wah*). Amongst them were the first Four Caliphs.⁴⁵ Al-Sayyid Muṣṭafā al-Ṣiddīqī gathered a collection [of poetry] of his great grandfather Abū Bakr al-Ṣiddīq .

Some of the other poets from the Companions

1. Ka'b ibn Zuhayr.
2. al-Zibriqān.
3. al-'Abbās ibn Mirdās.
4. al-'Abbās ibn 'Abd al-Muṭṭalib, the Messenger of Allah's ﷺ paternal uncle.
5. The latter's son 'Abd-Allāh ibn 'Abbās.

His ﷺ spokesman (*khaṭīb*) was Thābit ibn Qays ibn Shammās al-Anṣārī.

'Abd-Allāh ibn Rawāḥah, 'Āmir ibn Akwa', Anjashah the black slave, and Barā' ibn Mālik, may Allah be well pleased with them all, would all chant melodiously before him ﷺ to spur the camels during their journeys.

Military expeditions (*ghazawāt* and *sarāyā* [plural of *sariyyah*])

Al-sariyyah is an expedition that he ﷺ himself did not actually take part in, but, instead, sent someone else in his place to lead

45 Abū Bakr, 'Umar ibn al-Khaṭṭāb, 'Uthmān ibn 'Affān and 'Alī ibn Abī Ṭālib ﷺ.

the army. The historians have differed over the number of his ﷺ *ghazawāt* [expeditions in which he was present himself]; the largest number that has been narrated is that the total was twenty-seven, and less has been narrated. Fighting occurred in nine of them, and they are:

1. Badr;
2. Uḥud;
3. al-Muraysīʿ;
4. al-Khandaq;
5. Qurayzah;
6. Khaybar;
7. al-Fath;
8. Ḥunayn;
9. and al-Ṭāʾif.

Some of the scholars included [the Expedition of] Wādī al-Qurā and al-Ghābah.

As for the expeditions (*sarāyā*) and dispatches of military forces (*buʿūth*), then they are fifty-six, and it has been said that they were fifty.

Hajjs and umrahs

He ﷺ performed a single hajj from Medina, which is the Farewell Hajj, and performed four umrahs, which were:

1. in the sixth year after the Migration, which was the one he released himself from at al-Ḥudaybiyah and didn't enter Mecca;
2. in the seventh year after the Migration, as he agreed with Quraysh;
3. in the eighth year, during the *Ghazwah* of the Conquest [of Mecca] on his way back from al-Ṭāʾif;
4. and in the tenth year, together with his Farewell Hajj.

Riding beasts

He had ten horses – although there is some disagreement [among scholars] regarding that – and they were:

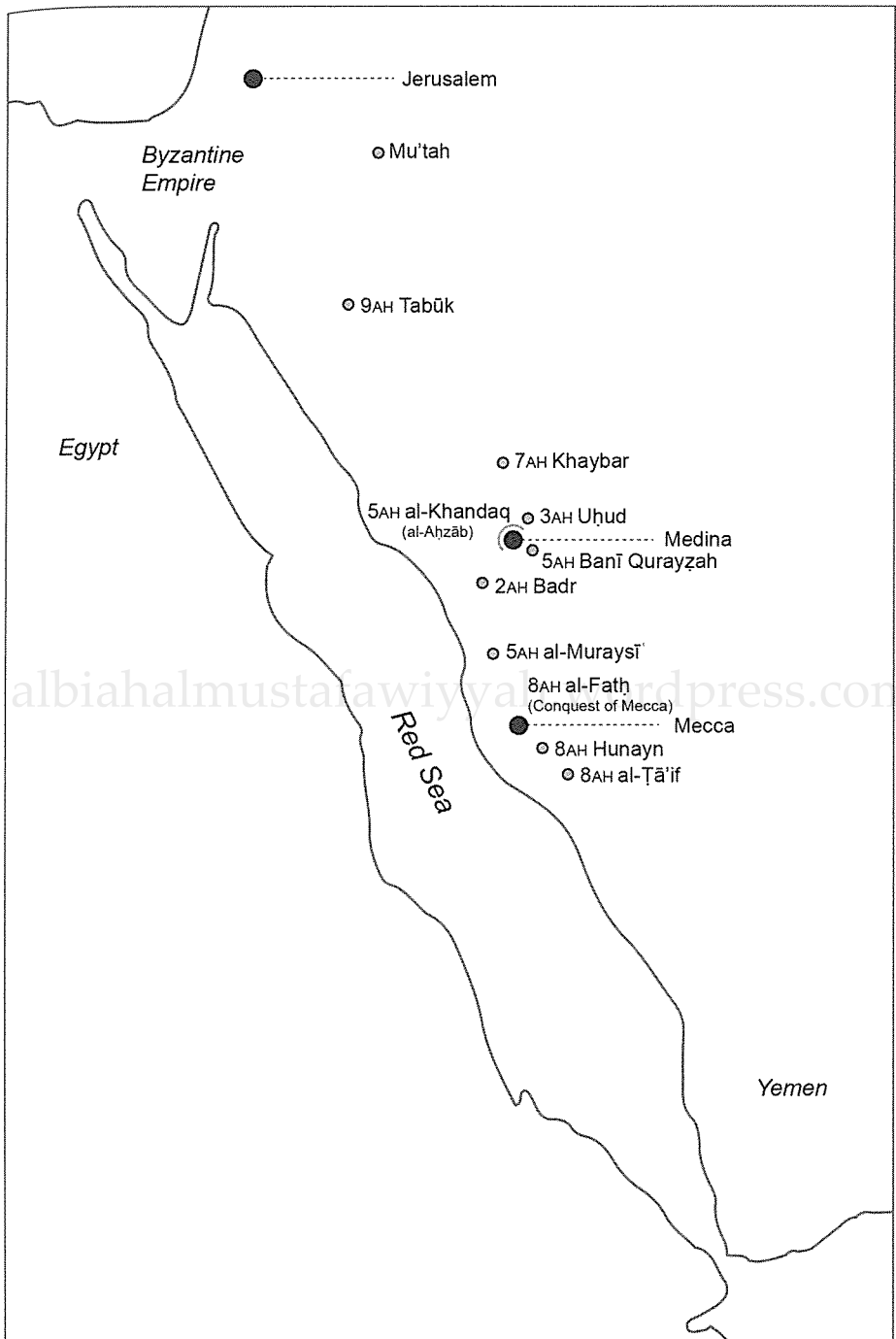


Figure 3: The Expeditions wherein the Prophet ﷺ participated (*ghazawāt*).

1. al-Sakb:⁴⁶ he was on it on the Day of Uhud, and it was covered with white patches with the exception of its right leg;
2. al-Murtajiz: ⁴⁷it is the one regarding whom Khuzaymah ibn Thābit testified;⁴⁸ [when the Prophet ﷺ bought it from Sawā' ibn al-Ḥārith, who later denied selling it to him];
3. al-Lizāz: ⁴⁹ which al-Muqawqis gave him as a gift;
4. al-Laḥīf:⁵⁰ which Rabī'ah ibn Abī al-Barā' gave him as a gift;
5. al-Ẓarīb:⁵¹ which was given to him as a gift by Farwah al-Judhāmī;
6. al-Ward: which was given to him as a gift by Tamīm al-Dārī;
7. al-Mirwāḥ;⁵²
8. Sabḥah;⁵³
9. al-Baḥr: which he bought from some Yemeni traders. He won a race on it three times, so he ﷺ wiped over its face and said, 'You are nothing but an ocean (*baḥr*)';
10. al-Mandūb;
11. al-Najīb;
12. al-Ya'sūb;
13. and al-Sirḥān.

He had the mule which al-Muqawqis gave to him as a gift. It was the first mule to be ridden in Islam; it is the one that was called Duldul. It lived after him ﷺ until it became old and lost its molars, and so the Companions would treat it kindly and grind barley for it to eat; it was grey in colour. He also had al-Ayliyyah, which

46 [A] Which means the one that runs a lot (literally means to pour).

47 [A] It was named that because it had a pleasant neigh (*murtajiz* is from the word *rajaz*, which is a poetical meter).

48 [A] When the Prophet ﷺ bought it from Sawā' ibn al-Ḥārith, who later denied selling it to him.

49 [A] It was named that because of its flesh tightly joined and pressed (from the verb *lazza*, which means to be connected or joined firmly).

50 [A] It was named so because it was big and fat.

51 [A] It was named that because of its firmness and solidity.

52 [A] From the word *riḥ* [wind] because of its speed.

53 [A] A horse is called *sābiḥ* if it is good at stretching its legs when running.

was given to him as a gift from the King of Aylah,⁵⁴ and another one from Dūmah al-Jandal. He had another mare called Fiḍḍah [silver], which was given to him as a gift from Farwah al-Judhāmī; it was white, and it was the one he rode on the Day of Ḥunayn; he later gave it away to Abū Bakr  as a gift.

He  had two donkeys called ‘Ufayr and Ya‘fūr.

It has not been transmitted that he kept any cattle.

Milch camels and goats

He had twenty milch camels, and they are the ones that were attacked in al-Ghābah and the ones the family of the Prophet  used to live off. He had distributed them over his wives; every night, two large water skins filled with their milk would be brought to him [as supper for him and his family]. They are the following:

1. al-Ḥinnā’;
2. al-Samrā’;
3. al-‘Urayyis;
4. al-Sa‘diyyah;
5. al-Bughūm;
6. al-Yasirah;
7. al-Dubbā’;
8. al-Shaqrā’;
9. and Burdah

As for his goats, then they are seven:

1. ‘Ajrah;
2. Zamzam;
3. Suqyā’;
4. Barakah;
5. Warshah;
6. Aṭlāl;
7. and Aṭrāf.

Umm Ayman would herd them in Uḥud and bring the milk to

54 An ancient city located at the centre of Aqaba, Jordan's port which lies in the north eastern corner of the Gulf of Arabia, an extension of the Red Sea.

the house in which the Messenger of Allah ﷺ was scheduled to spend the night.

Weapons

They are nine swords:

1. Ma'thūr, which is the first sword he possessed;
2. Dhū al-Fiḡār, which was from the spoils of Badr that belonged to Banī al-Ḥajjāj al-Sahmiyyīn; he ﷺ saw in a dream that its head was cracked and so interpreted it to mean a defeat, which happened to be the Day of Uḡud;
3. al-Battār, which means cutting;
4. al-Ḥatf, which means death;
5. al-Mikhdam, which [also] means cutting;
6. al-Rusūb, which means penetrating in its strike;
7. al-ʿAḍb, which was given to him by Sa'd ibn 'Ubādah;
8. al-Qaḍīb, which is the first sword he wore; it means a delicate sword;
9. and al-Qala'ī, which he found in Qala', a place in the desert.

Anas ibn Mālik رضي الله عنه said, 'The blade and grip of the Messenger of Allah's ﷺ sword was from silver and in between that were rings of silver.'

He had four spears, while some have narrated that there were five: three from Banī Qaynuḡā', al-Muthwī (meaning it renders motionless the one it pierces), and the last one was called al-Muthnī.

He had a javelin called al-Nab'ah, another large one called al-Bayḡā' and a small one similar to a walking stick called al-ʿAnazah, which he would carry in front himself during the two Eids and plant in front of himself as a *sutra* [barrier] to which he prayed towards, and he would occasionally walk with it.

He had seven pieces of armour:

1. Dhāt al-Fuḡūl, which he wore on the Day of Badr and Ḥunayn;
2. Dhāt al-Wishāḥ;
3. Dhāt al-Ḥawāshī;
4. al-Sughdiyyah – ascription to a place;
5. al-Fiḡḡah;

6. al-Batrā' [literally means to be cut] – due to being short;
7. and al-Khirniq, named after a kit.

It is narrated that he ﷺ possessed the armour that Dāwūd [David] ﷺ wore on the day he killed Jālūt [Goliath].

He had six bows:

1. al-Zawrā';
2. al-Rawḥā';
3. al-Ṣafrā';
4. al-Shawḥaṭ;
5. al-Katūm;
6. and al-Sadād.

He had a quiver called al-Kāfūr, and a leather belt.

As for his shields, then he had one called al-Zalūq [the Slippery one], meaning weapons would slip off it, a shield called al-Futuq, and another that was given to him as a gift, on which there was an image of a falcon and a lamb; he ﷺ placed his hand on it [the image] and Allah caused it to disappear.

He had a helmet made of iron, called al-Muwashshaḥ [the Adorned], which was adorned with brass, and another helmet called al-Subūgh or Dhū Subūgh. He had a black flag called al-'Uqāb, and another yellow one, as mentioned in *Sunan Abū Dāwūd*, and another white one called al-Zīnah.

He had a staff called al-Difn, an arm's length long, which he used to walk with and hang on his camel in front of himself. He had a staff to lean on called al-'Urjūn, and a stick made from *shawḥaṭ* [a species of mountain trees] called al-Mamshūq [which means fine and long]; and it is said that al-Mamshūq is the one which the caliphs would pass on to one another.

Clothing and furniture

The Prophet ﷺ left behind two *ḥubrah* garments, an Omani sarong, two desert (*ṣaḥārī*) garments, a desert tunic and another one from Saḥūl [a village in Yemen], a Yemeni quilted double upper garment (*jubbah*), a type of square wrapper that is black with coloured or figured borders (*khamīṣah*), a white unstitched sarong, three or four small caps that cleave to the head and a wrap. He had a black unstitched wrapper and a black turban

named al-Saḥāb [the Cloud], which he gave to ‘Alī as a gift; occasionally, when he ﷺ would see ‘Alī approaching, wearing it on his head, he would say, “Alī is coming to you in the cloud.” He had two garments especially reserved for Fridays, and a handkerchief. He had a green silk-brocade *jubbah* and a shawl-like garment worn over the head and shoulders, and a third one that he wore in battles.

He had a leather pouch wherein was his mirror, a comb made from ivory, scissors and a tooth-stick (*siwāk*). He had a mattress made from animal hide and filled with fibres. He had a number of vessels: one clamped with silver in three places, another called al-Rayyān [the Thirst-quencher], another called Mughīth, another made from glass, and another made from the stem of a palm tree (*‘aydān*).⁵⁵ He possessed a brass vessel (*mikhḍab*) that would be used for preparing henna and *katm* [a type of dye] to place on his head when he would suffer from heat. He had a *tawr* – a vessel made from stone that’s called *al-mikhḍab* – a pot called al-Ṣādirah, a copper basin for washing clothes, a *qaṣ’ah* [a large tray for serving food that would take four men to carry] called al-Gharrā’, a vessel for measuring a *sā’*,⁵⁶ which he would use to measure the *zakāh al-fiṭr* and *mudd* [a quarter of a *sā’*], a bed whose legs were made from Indian oak, a single wrap-around garment with a fringe [that he would wear and use for bedding] and a silver ring in whose stone it was inscribed: Muhammad is the Messenger of Allah ﷺ; it has been narrated that it was made from iron and plated with silver. The Negus (*al-Najāshī*) gave him two plain [black] *khuffs* as a gift, which he ﷺ would wear.

55 It is the one that would be left under his ﷺ bed at night for him to urinate in at night.

56 A *sā’* is a traditional measure of volume approximately equal to 2.03 litres. It was customary for foodstuffs to be measured by volume previously and not by weight. One *sā’* is approximately equal to 4 kilograms in weight.

CHAPTER SIX

Miracles



His greatest miracle is the Qur'an. Further miracles include the splitting of his chest, his night journey from Mecca to Jerusalem and from there to the heavens and his informing [the Quraysh] the following morning about Jerusalem, and his splitting of the moon.

Furthermore, he emerged in front of a group of Quraysh, who were conspiring to kill him, and their gazes lowered and their chins fell on their chests, and he proceeded until he stood over their heads; he then took a handful of soil and said, 'May their faces be made hideous,' and threw small stones at them. There was not a man among them who was struck by those stones except that he was killed on the Day of Badr, and everyone of those polytheists who had soil thrown on their faces was defeated on the Day of Hunayn by Allah Most High.

Moreover, there is what happened to Surāqah ibn Mālik when he followed him during his [Prophet's] migration, when his horse's legs were swallowed up by the hard earth.

He ﷺ wiped over the back of a she-camel that had not been mated by a male camel, and it started to produce milk. Umm Ma'bad's sheep was frail and not producing any milk, so he wiped over its udder whereupon she began to produce milk.

His prayer to Allah for ‘Umar to strengthen Islam [by conversion] was answered. His prayer to Allah to alleviate ‘Alī [from] the heat and cold was answered; hence, ‘Alī would wear summer clothing during winter and, winter clothing during the summer, and he was not affected by either the heat or cold.

He prayed for ‘Abd-Allāh ibn ‘Abbās to be given the ability to interpret [the Qur’an] and for understanding in the religion, and thus he earned the epithet *al-Ḥabr* [the Scholar] and the *Tarjumān al-Qur’ān* [Interpreter of the Quran]. He prayed for Jābir’s camel, so it became a frontrunner after having being previously outclassed. He prayed for Anas to be given a long life and lots of wealth and children, and so it came to pass. He [prayed] over Jābir’s dates; after which Jābir managed to pay off his debtors [by selling those dates], with a surplus of thirteen *wasq* remaining [in his possession].⁵⁷

He ﷺ prayed for rain, so it rained for a week, after which the clouds disappeared and the sky cleared. He prayed against ‘Atībah ibn Abū Lahab, whereupon he was eaten by a lion in Zarqā’, Shām.

He spat in ‘Alī’s inflamed eye, whereupon he immediately recovered and never suffered an eye inflammation thereafter. He returned Qatādah ibn Nu‘mān’s eyeball when it fell over his cheek [during the Battle of Uḥud], and it thereafter became his better eye.

Stones and trees greeted him on the nights [just before the beginning of] his prophetic mission, saying, ‘Peace be upon you, O Messenger of Allah,’ and he would say, ‘Verily, I know a stone in Mecca that used to greet me before I was sent [as a messenger].’ The tree trunk hankered after him,⁵⁸ the stones glorified Allah in his palm, as did food, the [grilled shank of a] sheep informed him that it was poisoned and a camel complained to him of being burdened by excessive labour and lack of fodder.

He foretold of the places where the polytheists would be killed

57 *Wasq* is a volume measure the size of sixty *ṣā’*, which is equivalent to 130,320 kilograms according to the majority of scholars and 195,690 kilograms according to the Ḥanafīs. Qal‘ajī, Muḥammad Rawwās. *al-Mawsū‘ah al-fiqhiyyah*. 2nd edn. Beirut: Dar al-Nafā’is, 2005/1426, 2: 1950.

58 See p.101 for the full story.

on the Day of Badr; hence, none of them fell out of his place. He foretold of a group from his nation who would lead a militarily expedition by sea and that Umm Ḥarām bint Malḥān would be amongst them, and it transpired as such.

He said to ‘Uthmān, ‘You will be afflicted by a severe tribulation,’ and so it was the case, as he was murdered.

He said to the *Anṣār*, ‘You shall encounter after me leaders withholding from you your rights,’ and so it came to pass.

He said to Ḥasān ibn ‘Alī, ‘This son of mine is a master (*sayyid*), and Allah will reconcile two great Muslims factions through him,’ and so the matter was as he said.⁵⁹

He foretold of the killing of al-‘Ansī the false prophet in Sana’a [Yemen] on the night he was killed, and who would kill him.

He said to Thābit ibn Qays, ‘You shall live praiseworthy and die as a martyr,’ he was killed on the Day of al-Yamāmah.

A man abandoned Islam and joined the polytheists, and the news reached him that he had died, whereupon he said, ‘The earth shall not accept him,’ and so it was the case.

He said to a man who was eating with his left hand, ‘Eat with your right hand,’ to which he replied [in defiance], ‘I cannot,’ whereupon he ﷺ replied, ‘May you never be able [to eat with the right hand;] and he was unable to raise the hand to his mouth thereafter.

He ﷺ entered Mecca on the Day of the Conquest (*Fath*), as the idols hung around the Kaaba, with a staff in his hand and began to point at them and say, ‘The truth has come, and falsehood has vanquished,’ while they [the idols] began to successively fall one after another.

He ﷺ fed [a group of his Companions] at the trench⁶⁰ from a *sā’* [approximately 4 kilogrammes] of barley, whereupon they were all satiated, and what was leftover of the food was more than what it was [at the beginning].

He fed many from a small quantity of dates and gathered the

59 When he relinquished his position as the caliph and handed the caliphate over to Mu‘āwiyah ﷺ.

60 At the Battle of the Trench (*Khandaq*), also called the Expedition of the Confederates (*Ghazwah al-Aḥzāb*) (see p.89).

resulting surplus in a belt and prayed for it to be blessed; he then distributed it among the troops, and it sufficed them.

Abū Hurayrah رضي الله عنه came to him with some dates which he had gathered with his own hands and said, 'Pray [over them] so that I be given blessings in them,' so he did [pray over them]. Abū Hurayrah said, 'I removed from those dates such and such amount (*wasq*) in the way of Allah [during military expeditions] which we used to eat from and feed others until they expired during the reign of 'Uthmān رضي الله عنه.'

He prayed for the people of Şuffah over a plate of *tharīd* [a dish consisting of meat and shredded bread in meat broth]. Abū Hurayrah said رضي الله عنه, 'I began to raise my head high so that he may pray for me when the people stand. There was only a small amount around the edges of the plate, so the Messenger of Allah ﷺ gathered it, and it turned out to be a morsel; he then placed it on his fingers and said, "Eat in the name of Allah," by the one in whose hands is my soul I [Abū Hurayrah] didn't stop eating from it until I was satiated.'

Water gushed forth between his fingers, so the people drank and performed ablution; the number of people in total was one thousand four hundred.

He was brought رضي الله عنه a cup of water wherein he placed his fingers and said [to his Companions], 'Come forth,' and so they all performed ablution from it. They were between seventy to eighty [on that occasion].

During the Military Expedition of Tabūk, he came to a well that could not quench the thirst of a single person. The people, however, were thirsty and complained to him, so he ﷺ took an arrow from the quiver and planted it [in the well], whereupon the water began to gush forth; then they all quenched their thirst. Their number was thirty thousand.

A group of people complained to him ﷺ of the salinity of their water, so he proceeded along with a group of his Companions until he stood ﷺ over the well and then spat in it, whereupon fresh spring water began to gush forth.

A woman came to him ﷺ with a baby of hers who was bald, so he wiped over his head, whereupon his hair became full and copious,

and his condition disappeared. The people of al-Yamāmah heard about that, so a woman came to Musaylimah [the false prophet of al-Yamāmah] with her baby, and so he wiped his head, whereupon he became bald, and baldness continued in his offspring.

The sword of ‘Ukāshah broke on the Day of Badr, so he ﷺ gave him a wooden stump, which turned into a sword in his hand. It remained with him thereafter [to use in future battles].

The boulder in the trench was too tough to be broken by the pickaxe [used by others],⁶¹ so he ﷺ struck it, and thus it became like a heap of sand.

He ﷺ wiped over someone’s broken foot, so it became as if he had never had the complaint.

His miracles ﷺ are more than can be enumerated in a compilation.

61 This also occurred during the Battle of the Trench.

CHAPTER SEVEN

Leaving This World



He  passed away at the age of sixty three – and it has been said otherwise – on Monday the twelfth of Rabī‘ al-Awwal in the heat of mid-morning; he had been ill for fourteen days. He was buried on Wednesday night.

When death came to him, he began to insert his hand into a cup of water of his and wipe his face, saying, ‘O Allah, help me over the pangs of death.’ He was wrapped with a *ḥubrah*. His Companions were utterly dumbfounded: ‘Umar was in a state of denial, ‘Uthmān was dumbstruck and ‘Alī could not stand up. There was no one amongst them [on that day] more stable than al-‘Abbās and Abū Bakr .

They differed amongst themselves about how to wash him: should it be with or without his clothes on him? So Allah caused them to fall asleep, and [they heard] someone say – it is unknown who it was – ‘Wash him in his clothes,’ so when they woke up, they did just that. ‘Alī, al-‘Abbās and his two sons, al-Faḍl and Qutham, and the two freed-slaves Usāmah and Shuqrān, took responsibility for the washing.

Aws ibn Khawli from the *Anṣār* was there with them. When ‘Alī wiped him, nothing came out from him, whereupon he said, ‘O Messenger of Allah, you are pure both [when] alive and dead.’

He was shrouded in three white garments made in Saḥūl [a Yemeni village]: they neither included a shirt nor a turban, but were rather mere unstitched wrap-arounds. The Muslims prayed over him individually, with no one leading them [in prayer]. A red wrap-around with a fringe was spread under his grave. And so it was dug for him ﷺ, and a recess was made, with nine blocks that closed over it.

They differed [with one another] as how to bury him: whether it should be in a recess [on the side of the grave] or an excavation in the middle of the grave. In Medina, there were two grave diggers: one of them, Abū Ṭalḥah, who used to dig recesses, and the other, Abū 'Ubaydah, who would bury in the middle of the pit. They agreed that whichever of the two arrived first would do the job according to his preferred method, whereupon the one who used to dig recesses arrived first, so a recess was dug for him in 'Ā'ishah's room. Abū Bakr and 'Umar ؓ were buried next to him ﷺ later.

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PART TWO



A chronology
of the main events during his ﷺ era

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CHAPTER EIGHT

Life in Mecca



The first year

Halimah al-Sa'diyyah came to Mecca and took him ﷺ with her to Banī Sa'd [for fosterage].⁶²

The second year

Abū Bakr ؓ was born.⁶³

The third year

The first occasion in which his chest was split open. It has also been narrated that it occurred in the fourth or fifth year.

62 It was the custom of the Arabs to send their newborns to the desert for the first few years, as the environment was deemed to develop the child's eloquence, which is something the Arabs would take pride in.

63 Some scholars say that he was born in the fourth year after his ﷺ birth. He was the first rightly-guided caliph to succeed the Prophet, and his ؓ father-in-law and companion on his migration to Medina. He is considered to be the best Companion according to the Sunnis and there are copious narrations demonstrating his rank and virtue. The Prophet ﷺ said, 'The sun has neither risen nor set over anyone better than Abū Bakr, after the prophets and the messengers.' He passed away in 13 AH at the age of sixty-three and was buried in 'Ā'ishah's room, next to the Prophet ﷺ.

The fifth year

Ḥalimah returned him ﷺ to his mother.

The sixth year

His mother took him to visit his maternal uncles from Banī ‘Adī ibn al-Najjār in Medina. Upon her return [to Mecca], she passed away in Abwā’. [As for his ﷺ father ‘Abd-Allāh, then he passed away in Medina whilst she was pregnant with him.]⁶⁴

The eighth year

His grandfather ‘Abd al-Muṭṭalib passed away according to the predominant opinion [amongst the scholars], and guardianship of him was transferred to his uncle Abū Ṭālib.

The ninth year

He ﷺ left together with Abū Ṭālib for Shām to trade.⁶⁵

The thirteenth year

‘Umar ibn al-Khaṭṭāb ؓ was born.⁶⁶

The fourteenth year

The War of Sacrilege (*al-Fijār*)⁶⁷ took place between Kinānah

64 ‘Uthmān ibn ‘Affān ؓ was born in this year. He was the third rightly-guided caliph and the Prophet’s ﷺ son-in-law, having married two of his daughters, Ruqayyah and Umm Kulthūm ؓ, one after another, which is why he was called *Dhū Nūrāyn* (the Possessor of the Two Lights) ؓ. He was martyred by some rebels in 35 AH at the age of sixty-three.

65 On this journey, the monk Baḥīrah, who was a scholar of the previous divine scriptures, met the Prophet ﷺ and recognised the signs of his Prophethood, and therefore warned Abū Ṭālib to return home with his nephew as he was not safe there amongst the Jews, and informed him that he ﷺ has a great future in store for him.

66 He is the second rightly-guided caliph, the first caliph to be given the title ‘the Leader of the Believers’ and the Prophet’s ﷺ father-in-law. He ؓ gave him the epithet *al-Fārūq*, which means the criterion, because by virtue of him, the truth was distinguished from falsehood. He was martyred at the hand of a Magian servant called Abū Lu’lu’ah in 23 AH at the age of sixty-three.

67 This was the third War of Sacrilege [*fijār*]; as for the first, it was in the tenth year, and the second was in the twelfth year. The Prophet ﷺ attended this

and Qays. He ﷺ participated in it; it was called the War of Sacrilege because it happened in one of the sacred months.

In the same year, the Treaty of al-Fuḍūl took place; it has been said that it was named as such because a group from Jurham attended and each one of them was named al-Faḍl. The Quraysh formed an alliance at Dār al-Nadwah and agreed to thwart any oppressor from committing oppression. The agreement was reached in ‘Abd-Allāh ibn Jad‘ān’s house. He ﷺ said, ‘I would not wish to have a herd of red camels in exchange for the treaty that I attended in Ibn Jad‘ān’s house; and if I was ever invited [again] to such [a treaty], then I would readily accept [the invitation].’

The twenty-fifth year

He ﷺ travelled together with Maysarah to Shām for Lady Khadījah’s business two months before marrying the latter in the same year.⁶⁸

The thirtieth year

‘Alī ibn Abī Tālib ﷺ was born inside the Kaaba.

The thirty-fourth year

Mu‘āwiyah ibn Abī Sufyān and Mu‘ādh ibn Jabal ﷺ were born.

The thirty-fifth year

Reports about his ﷺ eminence started to become well known

war with his uncles; some have said he took part in it by firing arrows at the enemy.

68 She was a businesswoman who would hire men to trade for her, as Quraysh were primarily merchants. After the death of her husband Abū Hālah, many notable Qurayshī men would propose to her, but she would refuse them all. When her servant Maysarah witnessed miracles from the Prophet ﷺ on his journey with him to Shām, she began to show interest in marriage to him ﷺ, especially after she told her cousin Waraqah ibn Nawfal about what Maysarah had witnessed. Waraqah ibn Nawfal possessed knowledge of previous divine scriptures, and upon hearing the reports, he said to her, ‘If this is true, O Khadījah, then Muhammad ﷺ is the Prophet of this nation.’ Abū Shuhbah, Muḥammad, *al-Sīrah al-Nabawīyyah*. 4th edn. Damascus: Dār al-Qalam, 1998/1418, 1: 219. She was forty years old when she married the Prophet ﷺ.

and he became renowned for his blessings (*barakah*) and honesty. [He was known as the trustworthy (*al-Amīn*)].

Fāṭimah al-Zahrā' ﷺ was born.

Quraysh demolished the Kaaba and rebuilt it, and they appointed him ﷺ as the arbitrator in deciding who would put the Black Stone back in its place.⁶⁹ So he arbitrated between them with pleasure and justice. His order was to spread out his upper garment and place the stone in it, and then for four of the chieftains to carry it together to where the stone was to be placed; he then took it with his blessed noble hand and put it in its place.

The thirty-eighth year

Irhāṣāt,⁷⁰ which are miracles that appear before Prophethood indicating its imminence, began to manifest: he would see bright lights and hear sounds without witnessing anybody, and he began to periodically isolate himself in the cave of Hira.⁷¹

The fortieth year

The trustworthy Jibrīl came to him with the Message of the Glorious King; according to what has been narrated, his Prophethood⁷² began on a Monday.⁷³

69 The Arab tribes were on the verge of a war, as a dispute broke out between them over who was to have the honour of placing the Black Stone in its place, and so it was averted when they agreed to appoint the Prophet ﷺ as the arbitrator.

70 The name for miracles that appear after the proclamation of Prophethood is *mu'jizāt*, which are a testimony to the validity of the claim to Prophethood.

71 When he ﷺ would walk deep into the mountain trails, the trees and the stones would say, 'Peace be upon you, O Messenger of Allah,' and he would look to all directions and not see anything but trees and rocks.

72 The first revealed words from the Most High were, 'Read in the name of thy Lord, Who created: created man from a blood clot...' [Qur'an 96: 2].

73 The exact day of the first revelation has been calculated as the seventeenth of Ramadan, which coincides with August 610 CE; thus, his ﷺ age would have been forty years and six months at the time.

The first year of Prophethood⁷⁴

Khadijah, 'Alī, Zayd ibn Hārithah and Abū Bakr ﷺ all accepted Islam.⁷⁵

The third year after Prophethood

The public proclamation of the call to Allah Most High began. In His Most High's words, '*So proclaim openly what you have been commanded [to convey] and ignore the polytheists*' [Qur'an 15: 94].

When the Prophet ﷺ [initially] invited his people to Islam, they neither shunned nor rebuffed him until he started to mention and criticise their gods.

Abū Tālib took care of him and so the matter was not fraught with danger. Nevertheless, the people did begin to ostracise others who converted. Quraysh conspired against those who accepted Islam: torturing and persecuting them because of their religion.

There was an occasion during this period when Sa'd ibn Abī Waqqās ؓ was with a group of people praying in one of the mountain trails, and a group of polytheists suddenly surrounded them as they prayed and began to criticise them for what they were doing, until a fight broke out. Thereupon, Sa'd struck [one of the polytheists] with a camel jawbone, causing a head injury. This was the first blood to be spilt in Islam.

Allah Most High protected His Messenger by means of his uncle Abū Tālib and Banī Hāshim, with the exception of Abū Lahab and Banī Muṭṭalib. Al-Walid ibn al-Mughīrah⁷⁶ began to accuse him of sorcery, and his clansmen followed him in that. Subsequently, [Allah's] words were revealed regarding him, '*Leave me to [deal*

74 For the first three years after receiving the initial revelation, he would only discreetly invite his near-relatives and those whom he trusted. Amongst those who accepted Islam in those three years, there was 'Uthmān, Ṭalḥah, Sa'd ibn Abī Waqqās, who all accepted Islam as a consequence of Abū Bakr's preaching.

75 There is disagreement amongst scholars as to who accepted Islam first; some have tried reconciling the difference by claiming that Abū Bakr was the first man, Khadijah was the first woman, 'Alī was the first child, and Zayd was the first slave; may Allah be well pleased with them all.

76 Al-Walid was one of the chief enemies of the Prophet ﷺ and from those who would mock him.

with] the one whom I have alone created' [Qur'an 74: 11] and regarding the group that followed him in that behaviour, 'Those who have divided the Qur'an [claiming some of it is lies, some fairy tales, and so forth]' [Qur'an 15: 91].⁷⁷

The fifth year after Prophethood

ʿĀ'ishah ﷺ was born.

The first migration to Abyssinia took place. Initially, eleven men and four women covertly departed: amongst them was 'Uthmān ibn 'Affān and his wife Ruqayyah, the daughter of Allah's Messenger ﷺ, Umm Salamah, who was later to become the Mother of the Believers,⁷⁸ and 'Uthmān ibn Maẓ'ūn, who was to lead them. Thereafter, Ja'far ibn Abī Ṭālib left, and the Muslims began to successively leave until they reached eighty two men, excluding women and children, in total. They were treated honourably by the Negus (*Najāshī*).⁷⁹ Afterwards, some of them returned to Mecca, whilst those who remained did so until the Prophet ﷺ migrated to Medina, whereupon they migrated to it.

Sumayyah, the mother of 'Ammār ibn Yāsar, ﷺ was martyred;⁸⁰ she was the first martyr in Islam.

The sixth year after Prophethood

His ﷺ uncle Ḥamzah ibn 'Abd al-Muṭṭalib ﷺ accepted Islam. He was the strongest and the most valiant youth amongst Quraysh; thus, the Messenger of Allah ﷺ was strengthened by him, as Quraysh, to some extent, desisted from [harming] him.

Then, 'Umar ibn al-Khaṭṭāb accepted Islam three days after Ḥamzah ﷺ as a result of the Prophet's ﷺ prayer: 'O Allah,

⁷⁷ Also in this year, Waraqah ibn Nawfal passed away.

⁷⁸ Allah Most High says, 'The Prophet is closer to the believers than they are to themselves, and his wives are their mothers' [Qur'an 33: 6].

⁷⁹ Negus is a generic title for Abyssinian Emperors.

⁸⁰ These early Muslims would be tortured by their Qurayshī chiefs. When the Prophet ﷺ passed by them as they were being tortured, he would say, 'Be patient, O family of Yāsar, for your appointment is in Paradise.' It was the accursed Abū Jahl, the Pharaoh of this Nation, who one day, as she was being tortured, came over to her and stabbed her with a spear, thereby killing her.

reinforce Islam by Abū Jahl ibn Hishām or ‘Umar ibn al-Khaṭṭāb.’ In the book of al-Hākim,⁸¹ [it is narrated] as: ‘O Allah, reinforce Islam by ‘Umar ibn al-Khaṭṭāb,’ with no mention of Abū Jahl in the prayer. Ibn Mas‘ūd ⁸² used to say, ‘We were unable to pray at the Kaaba until ‘Umar  accepted Islam.’

The seventh year after Prophethood

Quraysh got together and pledged to collectively sever ties with Banī Hāshim and Banī Muṭṭalib by boycotting them in regards to buying, selling, marriage and so forth. So they wrote such terms of the boycott on a piece of paper with Manṣūr ibn ‘Ikrimah’s handwriting – consequently his hand becoming paralysed – and hung it inside the Kaaba. With the ratification of the boycott, Banī Hāshim and Banī Muṭṭalib were marginalised to the mountain trail of Abū Ṭālib, and the Muslims endured much suffering and hunger. This blockade continued for almost three years until they had been exhausted, as nothing would reach them except covertly. Then a group of five chieftains from Quraysh agreed to annul the treaty and abolish it.

The Battle of Bu‘āth, which is the name of a fortress belonging to al-Aws, took place between al-Aws and al-Khazraj.⁸³

The eighth year after Prophethood

The Chapter on the Romans [*Sūrah al-Rūm*] was revealed. The reason behind its revelation was that there was an ongoing war between the Persians and the Romans, and the polytheists wanted the Persians to prevail, because they both were illiterate

81 Abū ‘Abd-Allāh al-Ḥākim al-Nīsabūrī (321-407 AH): the imam of his time in hadith and a righteous and reliable narrator; he heard hadiths from approximately two thousand shaykhs and authored many works, though best known for his *al-Mustadrak ‘alā al-ṣaḥīḥayn*.

82 Ibn Mas‘ūd was one of the earliest Companions to accept Islam. It is reported that he was the sixth convert, and the first of them to publicly proclaim the message. He would carry the Prophet’s  cushion, shoes and toothstick and most resembled his way. He died in 33 AH at the age of just over eighty.

83 Al-Aws and al-Khazraj were the two long-standing rival tribes of Medina who later became Muslims and brothers in faith and became known as the Supporters (*al-Anṣār*).

and because the Persians were Magians. The Muslims, on the other hand, wanted the Romans to win, as both of them were People of a Book. During the first confrontation, the Romans won, and thus the verses were revealed describing that and foretelling their future defeat.

The ninth year after Prophethood

He ﷺ and his family came out of the blockade in the mountain trail, and the treaty [of boycott] was abolished.

The moon was split asunder for him ﷺ,⁸⁴ it was a celestial miracle that was exclusively for him and no one else amongst his brothers from the messengers.

The tenth year after Prophethood

Abū Ṭālib passed away, and then Lady Khadījah ﷺ passed away three days after him [Abū Ṭālib]. Such was the deepening sorrow of the Messenger ﷺ that he named this year 'the Year of Grief.'

He ﷺ married Sawdah bint Zam'ah ﷺ and consummated the marriage in Mecca.

He contracted marriage with 'A'ishah ﷺ.

He ﷺ went out alone to Thaqīf, the people of Tā'if,⁸⁵ and stayed there for a month, inviting them [to Islam], until it came to pass that he was severely hurt and encountered unbearable criticism, condemnation and mockery.

84 This incident occurred when the Qurayshī polytheists demanded from him ﷺ a sign [of his Prophethood], so he asked Allah Most High for one. In answer to his prayer, he was given to split the moon into two portions: one above mount Abū Qubays and the other below its peak. Both those near and far witnessed it, and the disbelievers, rather than submit to him, began saying that this was a prolonged magic trick. It occurred on the fourteenth night of the lunar month when the moon is full. Imam Subkī says, 'What is correct in my view is that the splitting of the moon has been established by mass-transmission (*tawātur*) and is explicitly mentioned (*maṣṣūṣ*) in the Qur'an and narrated in the two *Ṣaḥīḥs* [authentic collections of al-Bukhārī and Muslim] and others through numerous channels of transmission.'

85 A town that is about 62 miles southeast of Mecca.

The eleventh year after Prophethood

He ﷺ endeavoured to present himself to the tribes in their assemblies during the [pilgrimage] season in Minā, 'Arafāt and the popular markets.⁸⁶

The *Anṣār* [Medinan Supporters] began to accept Islam. From amongst them, he ﷺ met six individuals from the Khazraj at al-'Aqabah, who came to believe in him.

The jinn from Nuṣaybīn, which is a city in Shām, visited him; there were nine of them. They came to believe in him, and Allah mentioned them with His words, '*And when we sent a group of jinn to you [the Prophet]...*' [Qur'an 46: 29].

The twelfth year after Prophethood

He ﷺ was taken on a night journey [Isrā']⁸⁷ from Mecca to Jerusalem and thereafter ascended [Mi'rāj] from Jerusalem to the highest heavens and up to what only Allah knows. Numerous Companions and scholars affirm that he saw his Lord without [his beholding entailing] enclosure, encompassment and without modality by way of limits and boundaries.⁸⁸ It was during this

86 He ﷺ would present himself to the visiting tribes, inviting them to Islam and asking them for their support and protection so that he could deliver the message. Most of the lowly Arab tribes would decline to support him due to the Qurayshī polytheists' slanderous propaganda that Muhammad was a liar, a soothsayer and so forth; but those with intelligence amongst them who would sit and listen to him, would realise his honesty and accept Islam.

87 This journey took place on a beast called *burāq*, which was bigger than a donkey and smaller than a mule, and its stride was the distance of its sight.

88 'Allah is not a body, so seeing Him is not like seeing bodies. Whoever is in a place or a [particular] direction, then he is likewise only seen in a place and direction, and is only seen by facing him, with the connection of light-rays and distance [between the two bodies]; as for someone who is not in a place or direction, and nor is he a body, then seeing him is in such a manner...' al-Ghunaymī. *Sharḥ al-'Aqīdah al-Taḥāwīyyah*. 3rd edn. Damascus: Dār al-Fikr, 1995/1415, 69. Beholding Allah is affirmed for all believers in the next abode; as for this abode, then this honour was exclusive to the Prophet ﷺ. For more details on the Night Journey, refer to the author's work on the subject, which was translated into English by Gibril Fouad Haddad and published by al-Aqsa Publications, entitled *The Prophet's Night Journey and Heavenly Ascent*.

ascension that The Truth, Glorified is He, made mandatory upon him and his nation the five daily prayers.⁸⁹

The second pledge of allegiance was sworn at al-‘Aqabah, wherein he met twelve men from the *Anṣār*.

The thirteenth year after Prophethood

The third pledge of allegiance was sworn at al-‘Aqabah; in reality, it was the third meeting at al-‘Aqabah.

Moreover, the Messenger of Allah ﷺ met seventy-three men and two women from al-Aws and al-Khazraj from whom he took a pledge of allegiance, and appointed twelve supervisors over them.

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⁸⁹ Prior to this occasion, the prayer was performed twice a day: once in the morning and once in the evening.

CHAPTER NINE

Life in Medina



The first year of the Prophetic Migration

He  migrated to *al-Madīnah al-Munawwarah* at the age of fifty-three. He left Mecca for Medina on Monday, the eighth of Rabī' al-Awwal.

He entered Medina on Monday the twelfth of Rabī' al-Awwal at mid-morning, according to the more popular opinion. He was accompanied by Abū Bakr, with 'Abd-Allāh ibn Urayqīṭ as their guide. It was at Abū Ayyub's house that he stayed.

The construction of Qubā' Mosque, his most radiant mosque and his dwellings were completed.

The brotherhood of truth, charity and mutual inheritance was concluded between the Migrants and the Supporters; they were ninety men: forty-five men from each group; and it has been narrated that they numbered one hundred. This standard of brotherhood continued as such until it was revealed after Badr, *'and blood-relatives have more right to one another in the Book of Allah than [other] believers and migrants, except that you may do kindness to your friends. That was recorded in the scripture'* [Qur'an 33: 6]; after which, inheritance through [religious] brotherhood was abrogated.

Anas [ibn Mālik] was given away by his mother as a servant to the Messenger of Allah ﷺ. He was ten years old [at the time].

A month after his ﷺ arrival in Medina, the prayer during residence (*iqāmah*) was legislated as four cycles after having previously been two cycles.

He ﷺ performed the Friday prayer (*jumu'ah*) at Banī Sālim on his way from Qubā' to Medina; this was the first Friday prayer and the first sermon he delivered in Islam.

The call to prayer (*adhān*) was introduced.

‘Abd-Allāh ibn Salām accepted Islam.⁹⁰

The two supervisors Asad ibn Zurārah and al-Barrā'a ibn Ma'rūr passed away.

During the month of Ramadan, he ﷺ dispatched a force consisting of thirty men from the Migrants on a expedition – having appointed over them his uncle Ḥamzah ﷺ as their commander and personally tying for him a white banner – to intercept a Qurayshī caravan in which there was Abū Jahl along with three hundred men. They reached the seashore from the direction of al-‘Īṣ.⁹¹ When they took positions to fight, Majdi ibn ‘Amr al-Juhanī intervened, so they returned without any fighting.

In Shawwāl, he sent his first cousin ‘Ubaydah ibn al-Ḥārith ﷺ among sixty to eighty men from the Migrants to the centre of Rābigh;⁹² there wasn't a single *Anṣārī* amongst them. It was the first dispatch of an army (*ba'th*) in Islam; during it, Sa'd ibn Abī Waqqās shot an arrow, and so it was the first arrow to be shot in Islam.

There was the expedition (*sariyyah*) of [Sa'd] Ibn Abī Waqqās in Dhu al-Qa'dah, consisting of twenty men, to al-Kharrār – a valley in the Ḥijāz which extends to al-Juḥfah – to intercept a Qurayshī

90 He was one of the learned and notable Jews of the Banī Qaynuqā' and one of the few amongst the Jews to accept Islam. He accepted Islam upon the Prophet's ﷺ arrival after asking him three questions which could only be answered by a prophet. The Prophet ﷺ said that he was one of the inhabitants of Paradise. He died 43 AH in Medina.

91 A populated village, situated 199 miles south of Medina.

92 A populated province, situated on the western coast of Saudi Arabia (Red Sea). It is 168 miles from Medina if travelling by the old route.

caravan. They left on foot and arrived there on the fifth morning [after their departure from Medina] but realised the caravan had already passed a day before.

The Messenger of Allah ﷺ fasted in ‘Āshūrā⁹³ and commanded [the Muslims] to fast in it. The Jews, during the Era of Ignorance [prior to Islam], used to fast in it, and so he ordered the [Muslim] people to do so.

Two chieftains of the Qurayshī polytheists, al ‘Ās ibn Wā’il al-Sahmī and al-Walīd ibn al-Mughīrah, passed away.⁹⁴

The second year after the Migration

The direction for prayer (*Qiblah*) was changed to the Sacred House [Kaaba],⁹⁵ and that was in mid-Sha‘bān.

The fasting of Ramadan, the post-Ramadan charity (*zakāh al-fitr*), and the *zakāh* of one’s wealth were all made mandatory, and the Eid [prayer] was also legislated.

In Safar, there was his ﷺ first military expedition [*ghazwah*]: the Expedition of Waddān – also known as the Expedition of al-Abwā’ – which is a mountain situated between Mecca and Medina. He ﷺ, himself, left [Medina] to intercept a Qurayshī caravan; he remained absent for fifteen days without encountering a confrontation.

He ﷺ agreed to a truce with Banī Ḍamrah.⁹⁶

93 This is the tenth of Muḥarram. It was initially an obligatory fast for the Muslims until it was later superseded by the obligation to fast in the month of Ramadan. The two *Ṣaḥīḥs* relate from Ibn ‘Abbās ؓ, ‘The Messenger of Allah ﷺ arrived in Medina on the Day of ‘Āshūrā’, and lo and behold, the Jews were fasting, so the Messenger of Allah ﷺ asked, “What is this?” To which they replied, “This is the day in which Allah drowned Pharaoh and rescued Mūsā,” so the Prophet ﷺ said, “I have more right over Mūsā,” and so the Messenger of Allah ﷺ ordered that it was to be observed as a fast.’

94 They were two of the staunchest enemies of the Prophet ﷺ and from the group known as the mockers (see p.25).

95 The direction for prayer had originally been towards Jerusalem and continued as such for sixteen months after the Prophet’s ﷺ arrival in Medina; however, he ﷺ wanted the Kaaba to be the direction for the prayer and would therefore turn his face towards the sky, praying to Allah that it be changed, and so his wish was granted.

96 An Arab tribe whose lineage returns back to Isma‘īl ؑ through Kinānah.

In Rabī‘ al-Awwal, with a group of two hundred warriors, his ﷺ Expedition (*Ghazwah*) of Buwāṭ took place. Buwāṭ is a mountain in the territory of Juhaynah [in Yanbu‘] on the side of Raḍwā, approximately fifty-six miles from Medina. There he ﷺ intercepted a caravan in which there was Umayyah ibn Khalaf, though he returned without any confrontation.

In Jumādā al-Ākhirah, he ﷺ went on a military expedition among one hundred and fifty men to Dhāt al-‘Ushayrah, which is a place inhabited by Banī Mudlij towards Yanbu‘,⁹⁷ in order to intercept a Qurayshī caravan; he, however, missed it by a number of days. He ﷺ agreed to a truce with Banī Mudlij, and returned without any confrontation. After his return from the Expedition of Dhāt al-‘Ushayra, he ﷺ embarked on another expedition in pursuit of Kurz ibn Jābir al-Fihri, because of his [Kurz’s] raid on the livestock of Medina, until he reached Safwān, which is next to Badr; he, however, did not catch him. This expedition is called the First Badr.

In Rajab, there was the expedition of ‘Abd-Allāh ibn Jaḥsh ﷺ, among twelve Migrants, to Nakhlah – which is a distance of a night from Mecca – to lay in ambush for Quraysh’s caravan. The caravan, which was carrying raisins and animal hides from al-Ṭā’if, passed by them; in the caravan was ‘Amr ibn al-Ḥaḍramī. The Muslims consulted one another and said, ‘We are in the last day of Rajab, so if we were to fight them, we will be violating the sanctity of the month; and if we let them get away tonight, they shall enter the Sacred Precinct of Mecca’; therefore, they agreed to kill them. They killed ‘Amr and captured two prisoners, and the rest fled and drove the caravan away. And so it was the first spoil of war in Islam. Thereafter, Ibn Jaḥsh distributed it [spoils] and set aside a fifth of it – before it was made mandatory – and it is narrated that they brought all the spoils [i.e. to Allah’s Messenger ﷺ], whereupon the Prophet ﷺ said, ‘I did not order you to fight in the sacred month.’ So he ﷺ deferred the matter of the two prisoners and the spoils until he returned from Badr and then

97 A major Red Sea port in al-Madina province of Saudi Arabia, situated west of Medina at a distance of 100.6 miles.

distributed it together with the spoils [from Badr].

Quraysh started to say that Muhammad had spilled blood and plundered in the sacred month, whereupon Allah Most High revealed,

'They ask you [the Prophet] about fighting in the sacred month. Say, "Fighting in it is an enormity, but to bar people from Allah's path, to disbelieve in Him and to prevent people from access to the Sacred Mosque is a greater enormity in Allah's sight; and persecution is worse than killing." They will not stop fighting you until they make you revoke your religion if they can, and whoever amongst you revokes his religion, dying a disbeliever, then his deeds are of no avail to him in this world and the next, and those are the inhabitants of the fire; therein, they shall abide forever' [Qur'an 2: 217].

Then in mid-Sha'bān, he ﷺ embarked on a military expedition towards Juhaynah [a tribe].

On Friday the seventeenth of Ramadan, the major battle at Badr took place.

It was the decisive battle that determined the fate of the Islamic nation and upon which the spiritual fate of humanity depended. Allah called this battle 'the Day of the Criterion', as all the future conquests and victories that ensued, and all the nations and the governments that were established later, are indebted to the manifest victory on the battleground of Badr. He said, *'If you believe in Allah and [in] that which we have revealed to our slave [the Prophet] on the Day of the Criterion: the day when the two forces met [in battle]' [Qur'an 8: 41].*

The expedition started when the Messenger of Allah ﷺ heard that Abū Sufyān ibn al-Ḥarb was coming from the Levant [Shām] in a great caravan of Quraysh's that was carrying their wealth and merchandise. With the ongoing war between the Muslims and the Qurayshī polytheists, Quraysh did not spare any effort in combating Islam, continuing to be an impediment in the way of [spreading the religion of] Allah and laying obstacles in the way of the Muslims, and spending their wealth and everything they possessed of power, might, weapons and horses in combating Islam and weakening the morale of the Muslims; indeed, their troops would reach the borders of Medina and its pastures.

When Allah's Messenger ﷺ heard that Abū Sufyān – who was the most vehement enemy of Islam and the Messenger of Allah ﷺ [he eventually accepted Islam in the eighth year after the Migration] – was approaching from Shām and leading this caravan, he exhorted the people to come out to confront it; however, since it was merely a caravan and not an all-out war, he did not pay too much attention to it.

When news reached Abū Sufyān of the Messenger of Allah's ﷺ departure in pursuit of him, he sent a message back to Mecca, asking Quraysh for help in protecting him from the Muslims; his cry for help reached the people of Mecca, and so they prepared themselves and quickly arose with none of their nobles staying behind. They mobilised the Arab tribes around them, such that none of the sub-tribes of Quraysh stayed back except for a few; and they came with zeal and fury.

The Messenger of Allah ﷺ, among three hundred and thirteen men, set out quickly. They had only two horses and seventy camels: two to three men would take turns on a single camel; there being no distinction in that between a soldier and a commander, a follower and a leader. Among them was the Messenger of Allah ﷺ, Abū Bakr, 'Umar and other senior Companions.

He ﷺ gave the banner (*liwā'*) to Mus'ab ibn 'Umayr, the flag (*rāyah*) of the Migrants to 'Alī ibn Abī Ṭālib and the flag of the Supporters [*Anṣār*] to Sa'd ibn Mu'ādh.

Abū Sufyān heard that the Muslims had left [to confront them] and so he laid [his army] low and escaped to the seashore. When he saw that he had escaped and his caravan was safe, he wrote to Quraysh, telling them to return, as they had [only] set out to protect the caravan. They were about to return; however, Abū Jahl refused to let go of the fight. The Quraysh were between a thousand and more, and amongst them were their chiefs and leaders and their cavalry and brave men. The Messenger of Allah ﷺ said, 'This is Mecca that has cast out to you its sons.'

On that night, Allah, the Mighty and Majestic, sent down rain, which came down heavily upon the polytheists and stopped them from advancing; whereas for the Muslims, it was a source of mercy, as it softened the ground, hardened the sand, made their feet firm

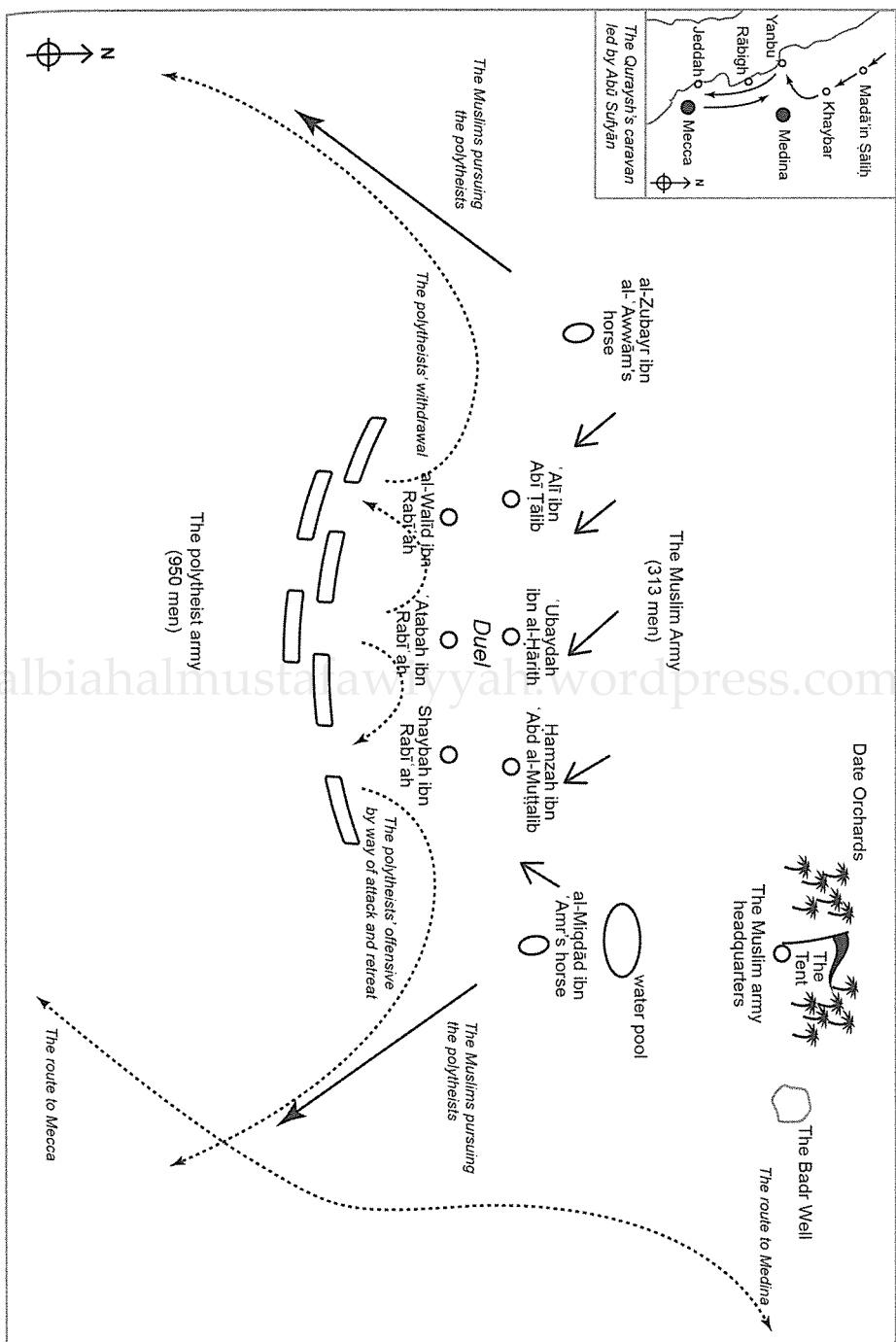


Figure 4: The Battle of Badr.

and strengthened their resolve; in His Most High's words, '*and He sent down upon you water from the sky to purify you with it, to remove from you Satan's impurity and to make your hearts resolute and your feet firm*' [Qur'an 8: 11].

A tent was pitched for Allah's Messenger ﷺ on a hillock wherein he could supervise the battle. He walked on the battlefield and began to point with his hand, saying, 'This is the place where So-and-so will be killed; this is the place where So-and-so will be killed and this is the place where So-and-so will be killed, if Allah wills'; thus, not one of them met their final fate except that it was the spot to which he had pointed at.

When the polytheists appeared, and the two groups saw one another, the Messenger of Allah ﷺ said, 'O Allah, this is Quraysh, who has come displaying its arrogance and pride, who has come forth waging war against you and disbelieving in your Messenger.'

The two groups took their positions. The Messenger of Allah ﷺ straightened the lines, and then, together with Abū Bakr, returned to the tent. The Messenger of Allah ﷺ was profusely beseeching, humbly pleading and praying, saying, 'O Allah, fulfil what you have promised me. O Allah, Your support,' raising his hands to the air until his cloak fell off his shoulders; Abū Bakr began to console and take pity on him.

Then Allah's Messenger ﷺ came out [of the tent] to the people and spurred them on to fight. The people crowded together, coming close to each other, and the polytheists came forth. Thereupon, Allah's Messenger ﷺ said, 'Rise to [attain] a garden, whose breadth is the heavens and the earth,' as the people stood in their positions, determined and profusely remembering Allah. The Messenger of Allah ﷺ fought intensively and was the nearest to the enemy and the most heroic on that day. Allah sent down the Angels as a mercy and a reinforcement, and they fought the polytheists; in His Most High's words, '*When your Lord inspires the Angels, "I am with you, so consolidate those who believe; I shall cast terror in the hearts of those who disbelieve, so strike above the necks, strike them on every joint"*' [Qur'an 8: 12]. The young men vied with one another in who amongst them would attain martyrdom and felicity.

The battle ended with the believers victorious and with seventy of the disbelievers killed; amongst them the chief of polytheism Abū Jahl, 'Utbah ibn Rabī'ah and his brother Shaybah and his son al-Walīd; and seventy of the polytheists were taken prisoners.

Those killed from amongst the Muslims of Quraysh were six, and of the *Anṣār* there were eight. The six from the Migrants were: 'Ubaydah ibn al-Ḥārith, 'Umayr ibn Abī Waqqāṣ, Dhū al-Shimālayn, 'Aqil ibn al-Bukayr, Mahja' the freed-slave of 'Umar ibn al-Khaṭṭāb and Ṣafwān ibn Bayḍā'; and the eight from the *Anṣār* were: Sa'd ibn Ḥaythamah, Mubashshir ibn 'Abd al-Mundhir, Yazīd ibn al-Ḥārith, 'Umayr ibn al-Ḥumām, Rāfi' ibn Mu'allā, Ḥārith ibn Surāqah, 'Awf and Mu'awwidh the two sons of al-Ḥārith, who are the sons of 'Afrā'.

[Also in this year, the following events took place]

'Alī ibn Abī Ṭālib married Fāṭimah , the daughter of Allah's Messenger .

The expedition of 'Umayr ibn 'Adī al-Khaṭmī – who was a blindman – to [assassinate] 'Asmā' bint Marwān, the wife of Yazīd ibn Zayd al-Khaṭmī, five nights before the end of Ramadan took place. The woman used to vilify Islam, and so he came to her during the night and tore through her belly with a sword. He informed the Messenger of Allah  of that, to which he [the Messenger of Allah] replied, 'No two rams will butt their heads over her.'⁹⁸

The military expedition [*ghazwah*] against Banī Sulaym took place seven days after [the battle of] Badr; he  set out in pursuit of Banī Sulaym and reached a well called al-Kudr. It is also known as the Expedition of Qarqarah, Qarārah al-Kudr and Buḥrān. He  stayed there for three days without encountering anyone.

The expedition [*sariyyah*] of Sālim ibn 'Umayr in Shawwal to [assassinate] Abū 'Afak the Jew took place. He was an old man who would compose poetry insulting and reviling the Prophet  and the Muslims and inciting against him . So he [Sālim] killed him.

⁹⁸ That is to say no one will dispute or object to her assassination. The Prophet  would prohibit the killing of women, children and old people, as in the Expedition of Ḥunayn, unless they posed a threat to the Muslim community or reviled him , as in this case and others similar to it.

The expedition (*ghazwah*) against Banī Qaynuqā' occurred: a Jewish sub-tribe in Medina, known for their courage and resilience. They were 'Abd-Allāh ibn Ubayy ibn Salūl's allies and the first Jews to violate the treaty and display their hostility and envy [towards the Muslims].⁹⁹ The expedition was on Saturday in the middle of Sha'bān; he besieged them for fifteen nights until the new moon [month] of Dhu al-Qa'dah emerged. Then Allah casted terror in their hearts, and so they conceded to his judgement ﷺ; they agreed to them [the Muslims] taking their wealth, while they [the Jews] kept their women folk and children. They were then exiled to Adhri'āt [in Syria] but didn't last there for long.¹⁰⁰ He ﷺ took their weapons and lots of other equipment from their fortress.

Then there was the Expedition (*Ghazwah*) of Sawīq [literally buttered wheat paste]. It was called that because it was the prevalent provision of the polytheists. The Muslims seized it from them. On Sunday the fifth of Dhu al-Hijjah, he, among eighty cavalymen, left in pursuit of Abū Sufyān. Abū Sufyān swore that he would not touch women [have sexual relations] nor oil [groom his hair] until he launched an assault against Muhammad ﷺ.

So he [Abū Sufyān], among two hundred cavalymen, left [Mecca] until he eventually reached al-'Urayḍ, three miles off the outskirts of Medina.¹⁰¹ He burnt down date palms and killed an

99 This arose due to an incident in which a Muslim woman went to a Jewish jeweller in one of the markets of Medina located in the Jewish quarter of Banī Qaynuqā', where she was subjected to humiliation by this Jewish Jeweller, and so she screamed for help. A Muslim, who happened to be passing by, tried to help and ended up killing one of the Jews, which in turn led to him being killed by them. The Prophet ﷺ tried to resolve the situation peacefully by seeking indemnity from those responsible for killing the Muslim, but the Jews were defiant and instead made threatening remarks. The Prophet ﷺ had a covenant of peace with the three Jewish groups who lived around Medina that was written upon his arrival in Medina; however, none of the three groups remained faithful to the covenant (as will be seen), so the Prophet ﷺ dealt with them accordingly.

100 Within a year, they all passed away as a result of the Prophet's ﷺ prayer against them; he said to Ibn Ubayy, 'May Allah deprive you of any blessing with regards them.'

101 This area later merged within the borders of Medina, and a mosque was built in its place.

Anṣārī and his hired worker and thought that his oath had been fulfilled. So he ﷺ came out to confront Abū Sufyān but missed him. He returned ﷺ after an absence of five days.

The expedition of Muḥammad ibn Maslamah, among four other men, to Ka'b ibn Ashraf al-Naḍhīrī, occurred on the fourteenth night of Rabī' al-Awwal. He [Ka'b] used to vilify the Prophet ﷺ and his Companions, so Allah killed him in his house during the night. Al-Ḥārith ibn Aws was afflicted with an injury on the night, so the Prophet ﷺ spat on it and as a result, it no longer hurt him. All the Jews, thereafter, would live in fear.

On the twelfth of Rabī' al-Awwal, he ﷺ, among a group of four hundred and fifty cavalymen, embarked on a military expedition against Ghaṭafān, towards Najd. During it [the expedition], Da'thūr ibn al-Ḥārith al-Muḥārabī set out to kill him ﷺ; however, Allah protected him ﷺ from him; as his [Da'thūr's] sword fell out of his hand, the Prophet ﷺ took it; whereupon, Da'thūr immediately accepted Islam. Then the Prophet ﷺ returned after an absence of eleven nights without encountering any fighting.

There was also the expedition of Zayd ibn al-Ḥārithah, among a group of a hundred cavalymen, to al-Qaradah,¹⁰² in order to intercept a Qurayshī caravan wherein was Safwān ibn Umayyah. They captured it and found its [value] reached twenty-five thousand dirhams. Furāt ibn Hayyān,¹⁰³ who later accepted Islam, was taken prisoner.

ʿUthmān ibn Maẓʿūn ﷺ passed away. He is the first of the Migrants to *al-Madīnah al-Munawwarah* to pass away, and that was after his return from Badr. He is also the first person to be buried in Baqī' al-Gharqad. The Prophet ﷺ, with tears flowing from his eyes, kissed him between his eyes as he lay dead. He ﷺ buried next to him his own son Ibrāhīm and said, 'He joined our righteous predecessor ʿUthmān ibn Maẓʿūn.'

His ﷺ daughter Ruqayyah ﷺ passed away.

In Shawwāl, the Prophet ﷺ consummated his marriage with ʿĀishah ﷺ.

102 Al-Qaradah was the name of a well in Najd.

103 He used to be a spy for Abū Sufyān.

‘Abd-Allāh ibn Zubayr and al-Nu‘mān ibn Bashīr ﷺ were born. The former is the first-born of the Migrants, and the latter is the first-born of the Medinan Supporters (*Anṣār*).

The third year after the Migration

In Ramadan, Ḥasan ibn ‘Alī ﷺ was born.¹⁰⁴

Also, in Ramadan, the Prophet ﷺ consummated his marriage with Ḥaṣṣah [‘Umar’s daughter] and Zaynab bint Khuzaymah al-‘Āmiriyyah, who was nicknamed ‘the Mother of the Destitute.’

‘Uthmān ibn ‘Affān married Umm Khulthūm, the Messenger of Allah’s ﷺ [other] daughter.

Wine was prohibited.¹⁰⁵

On a Saturday in mid-Shawwāl there was the Expedition (*Ghazwah*) of Uḥud.¹⁰⁶ He ﷺ mobilised his Companions and prepared them for the battle, and ordered the archers in the army to remain in their positions on the mountain and said to them, ‘Remain in your position whether we are victorious or defeated.’ The Muslims started to gain such an overwhelming advantage that the majority of the archers on the mountain perceived that victory was imminent and the war almost over, while in reality this was not the case. [The majority of the archers vacated their positions,] and the polytheists seized the opportunity presented by the Muslim archers’ backs being exposed and ended up killing them. They then attacked the Muslims from behind, so the Muslim lines crumbled; and the Quraysh, after their [initial] defeat, had fully regrouped. The enemy [passed through the Muslim ranks until

104 Fifty nights after his birth, Faṭimah ﷺ became pregnant with Ḥusayn ibn ‘Alī ﷺ. The Prophet ﷺ said regarding Ḥasan and Ḥusayn, ‘They are my descendants (*rayḥānatayā* [which literally means my two flowers]) from this world,’ and in another narration, ‘Ḥasan and Ḥusayn are the masters of the youth in Paradise.’

105 After the Battle of Uḥud, in Shawwāl.

106 The reason for the battle lay in the fact that Quraysh’s chiefs were killed in Badr and they had suffered unthinkable casualties. Consequently, Abū Sufyān ibn Ḥarb became their leader as none of their notables remained, and he came towards the borders of Medina during the Expedition of Sawīq but did not get what he wanted, so he began to gather the Quraysh and incite them against the Messenger of Allah ﷺ and the Muslims.

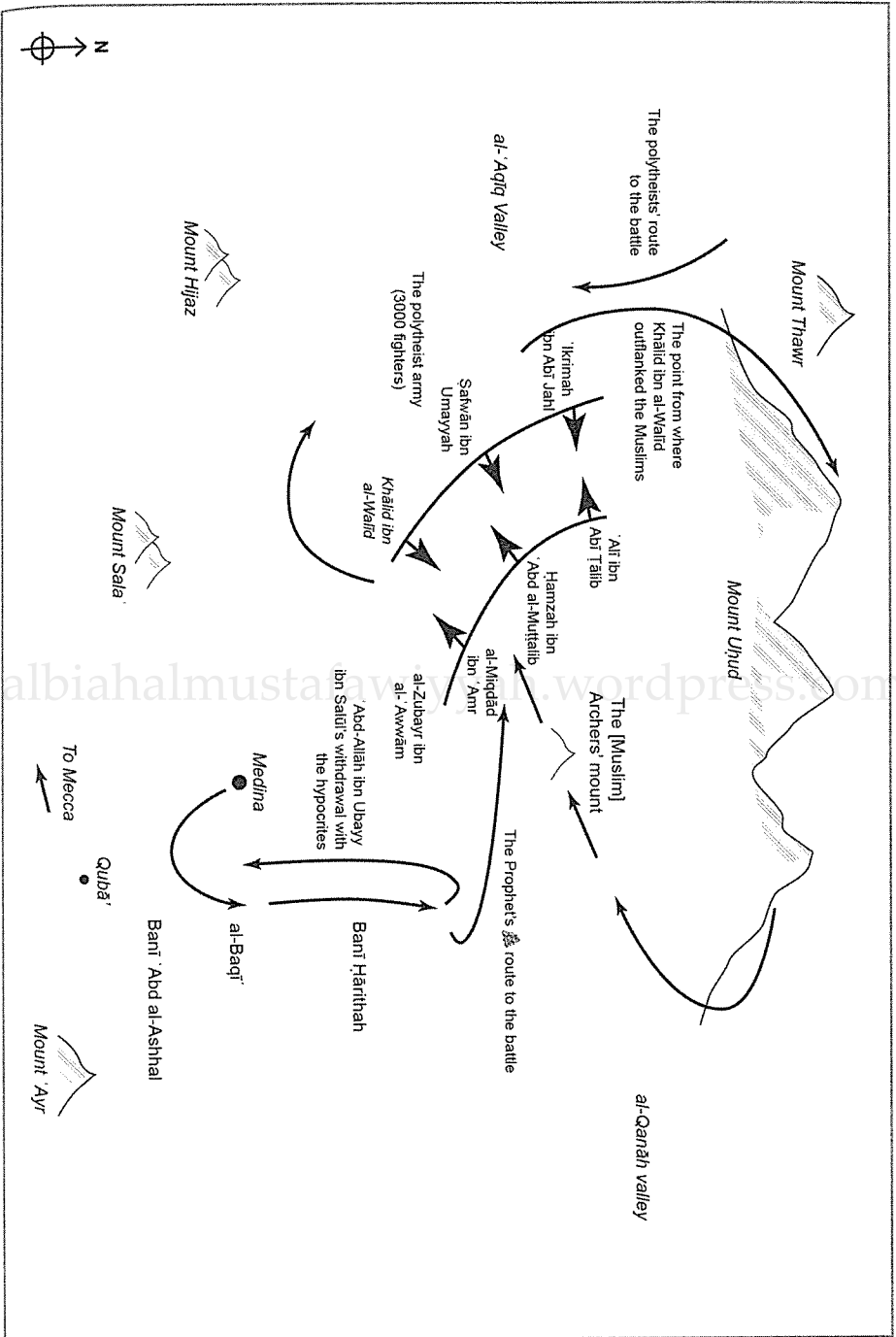


Figure 5. The Battle of Uhud

they] finally reached the Messenger of Allah ﷺ and threw stones at him, until he fell on his side, with his molar tooth broken and his lower lip and cheek wounded. Rumour spread that he had been killed, while [in fact] he ﷺ, together with a group of Muslims, had simply stood their ground. When it became widely known that the Messenger of Allah ﷺ was alive, the Muslims turned towards him and rallied around him, and the war took another turn, with the polytheists suffering defeat. Seventy Muslims were martyred in the battle, including the Chief of the Martyrs, Ḥamzah, the paternal uncle of Allah's Messenger ﷺ.

The Expedition of Ḥamrā' al-Asad also occurred. This happened after news reached Allah's Messenger ﷺ that Abū Sufyān and the majority of those with him were intending to return to eradicate those of the Companions of Allah's Messenger ﷺ who were still alive; upon hearing this, the Messenger of Allah ﷺ exhorted them to set out in pursuit of the enemy. Ḥamrā' al-Asad is the name of a place eight miles from Medina on the left side of the route if one were travelling to Dhu al-Ḥulayfah. He ﷺ stayed there on Monday, Tuesday and Wednesday and then returned to Medina without confrontation.

On the new moon of Muḥarram [signifying the beginning of the month], there was the expedition (*sariyyah*) of Abū Salamah 'Abd-Allāh ibn 'Abd al-Asad, together with one hundred and fifty men towards Qaṭan – a mountain next to Fayḍ¹⁰⁷ – to hunt down Ṭulayḥah and Salamah, the two Asadī sons of Khuwaylid. The Muslims, however, did not find them but instead found camels and sheep; hence, again, there was no confrontation.

On Monday the fifth of Muḥarram, there was the expedition (*sariyyah*) of 'Abd-Allāh ibn Unays, by himself, to Sufyān ibn Khālīd al-Hudhalī in 'Uranah – a valley beside 'Arafah – as news reached him ﷺ that he [Sufyān] was amassing troops to wage war against him. So 'Abd-Allāh said to him, 'I have come to you to be on your side.' It then transpired that he was lying and plotting, so he killed him. He remained absent for eighteen nights and arrived on Saturday, seven days before the end of the month.

107 This location was the name of a well in the Banī Asad territory in Najd.

The Third Expedition (*Ghazwah*) of Badr, which is named the Lesser Badr, occurred. The reason behind it was that when Abū Sufyān left Uḥud, he promised the Messenger of Allah ﷺ that they were to again meet at Badr¹⁰⁸ – which used to be one of the markets in Jāhiliyyah [the Era of Ignorance]. So, Abū Sufyān set out [to Badr], together with whoever was with him, until he reached ‘Uṣfān; he then returned. He ﷺ set out and proceeded until he eventually alighted at Badr and happened to come across the market. So they sold, bought and profited, gaining two dirhams for every single dirham [spent], and then safely departed to Medina, and that was the confirmation of Allah Most High’s words, *‘So they returned with grace and bounty from Allah; they were not afflicted by harm’* [Qur’an 3: 174].

The fourth year after the Migration

The dispatch of troops to Bi’r [Well] al-Ma‘ūnah took place;¹⁰⁹ seventy of the best Muslims, who used to be called ‘the Reciters’ [of the Qur’an], were sent by him ﷺ to hunt down ‘Āmir ibn Mālik in Najd, known as the spear-player. The Muslims marched forth until they alighted at Bi’r al-Ma‘ūnah. The tribes of Sulaym, ‘Āṣiyyah, Ra’l and Dhakwān deceived them [and they were murdered]. Thus, for thirty mornings, he ﷺ prayed against those who killed his Companions at the Bi’r al-Ma‘ūnah. Allah revealed Qur’anic verses regarding them which were later abrogated [from the actual text of the Qur’an]; amongst them, *‘Convey to our people about us that we have met our Lord, and He is pleased with us and we are pleased with Him.’* Amongst those martyred [at Bi’r al-Ma‘ūnah] was ‘Āmir ibn Fuhayrah, about whom ‘Āmir ibn Ṭufayl said, ‘I have seen him raised to the sky to the extent I am looking at the sky between him and the earth.’

108 On that occasion, the Messenger of Allah ﷺ told ‘Umar to reply to him in the affirmative: that Badr would be the next encounter the following year. Abū Sufyān, however, turned back after initially travelling towards the location of the agreed encounter, though the Prophet ﷺ fulfilled his promise and came and waited for him for eight days.

109 This is the name of a place in the lands of Hudhayl, between Mecca and ‘Uṣfān.

The expedition (*sariyyah*) of ‘Āsim ibn Thābit took place, with a group of ten of the best Companions. They set out until they reached al-Rajī‘, which is a well in the territory of Hudhayl, between ‘Uṣfān and Marr al-Zahrān, a distance of approximately fifty-five miles from Mecca. Banī Liḥyān betrayed them, and so ‘Āsim and seven others were killed; amongst them was Khubayb ibn ‘Adī, who, as they were about to crucify him, said:

I do not care when I am killed as a Muslim

On which side, for Allah’s sake, is my death.

And that is for the sake of God, and if He wills,

He will bless the torn limbs of my body.

Then there was the expedition [*ghazwah*] against Banī Naḍīr. Banī Naḍīr was a Jewish tribe that had agreed a covenant with the Prophet ﷺ when he arrived in Medina; the covenant stated that they would fight alongside him and not against him. Thereafter, they breached the covenant and tried to assassinate the Prophet ﷺ, so he ﷺ besieged them. In response, they requested reconciliation, and so he agreed to banish them; they left Medina, with some settling in Khaybar and others, in Shām.

Lady Zaynab bint Khuzaymah al-‘Āmiriyyah, nicknamed ‘the Mother of the Destitute,’ passed away ﷺ after living with the Messenger of Allah ﷺ for only three months.

In Shawwāl, the Messenger of Allah ﷺ married Umm Salamah Hind, the daughter of Abū Umayyah ﷺ.

The [concession] to shorten the [obligatory] prayer¹¹⁰ was revealed in His Most High’s words: ‘*When you travel on the earth...*’ [Qur’an 4: 101].

The Prophet ﷺ ordered Zayd ibn Thābit to learn how to read and write Hebrew so that he could read and write Hebrew letters for him.

Fāṭimah bint Asad, the mother of ‘Alī ibn Abī Ṭālib, passed away; when she died, he ﷺ undertook her burial and even lay in her grave [whilst supplicating for her forgiveness].

110 When travelling, from four cycles to two cycles.

The fifth year after the Migration

The Expedition (*Ghazwah*) of Dūmah al-Jandal, a city that is a distance of five nights from Damascus, occurred when the Messenger of Allah ﷺ heard that a group in Dūmah al-Jandal were terrorising those who would pass by them and that they were heading towards Medina to oppress its inhabitants; so he set out towards it [Dūmah]. When they heard of his departure, they dispersed, and so the Prophet ﷺ returned to Medina safely.

The Expedition (*Ghazwah*) of Dhāt al-Riqā', according to one opinion, occurred [in this year]. According to an opinion, it was so-called because the [Muslim] army suffered cracks in their feet, and so they wrapped around them pieces of cloth [*riqā'*], and it has been said [that it was called that] because they patched their clothes. It took place between the Muslims and the Ghaṭafān [tribe], towards Najd; however, no fighting ensued.

The Expedition (*Ghazwah*) of the Confederates (*Aḥzāb*) happened after the Prophet ﷺ banished the tribe of Naḍīr, and Ḥuyayy ibn Akḥṭab¹¹¹ began to covertly instigate the Quraysh to launch an offensive against the Prophet ﷺ, and so the Quraysh agreed. Salmān suggested that a trench be dug; during the digging, miracles and magnificent, extraordinary phenomena occurred.¹¹² The masses of the Confederates advanced and besieged the

111 He was the chief of Banī Naḍīr and the father of Safiyyah ؓ, who was later to become the Prophet's wife in the Expedition of Khaybar after she was taken captive and set free by the Prophet ﷺ. Ḥuyayy knew of the Prophet ﷺ being true, yet refused to submit to him due to pride and enmity.

112 These events include when the entire Muslim army became satiated from hunger with a handful of dates and with a single lamb; there was also the incident when the Prophet ﷺ struck a boulder with a pickaxe after the Companions were unable to break it previously. When a third of it cracked, he ﷺ said, 'Allah is the greatest! I have been given the keys to Shām; by Allah, I can see their red palaces at this very moment.' Then he struck it again, and another third of it split open, whereupon he said, 'Allah is the greatest! I have been given the keys to Persia; by Allah, I can see the white palace of al-Madā'in now.' Then he struck it a third time and said, 'In the name of Allah,' and he broke the rest of the boulder, and he said, 'Allah is the greatest! I have been given the keys to Yemen; by Allah, I can see the gates of San'a' from my place right now.' Al-Mashshāt, Ḥasan ibn Muḥammad. *Inārah al-Dujā*. 2nd edn. Beirut: Dār al-Minhāj. 2006/1426, 359.

Muslims and the situation became dire, with the weak fighters and hypocrites in disarray; regarding that, He Most High revealed, *'When it came from above you and from beneath you, and when your eyes rolled [in fear] and your hearts reached your throats...'* [Qur'an 33: 10]. A group amongst the disbelievers plunged into a gap in the trench, as 'Alī ibn Abī Ṭālib and a group of Muslims confronted and repelled them. Allah sent down upon them [the Confederates] a severe cold in the morning wind, and so they were shaken and totally collapsed and miserably defeated.

The expedition against Banī Qurayẓah¹¹³ transpired when Banī Qurayẓah [of Medina] resolved to breach the treaty [they had with the Muslims] and joined the polytheists on the Day of the Confederates. When he ﷺ got up on the morning after the night the Confederates departed, and it reached noon, he took off his armour and had a bath; it was then that suddenly Jibrīl came to him, shaking off the dust from his head, and said, 'You have laid down your armour? By Allah, we have not laid it down; go after them.' So he ﷺ replied, 'Where?' Then, Jibrīl pointed towards Banī Qurayẓah, so the Messenger of Allah's ﷺ herald announced, 'Let no one perform the mid-afternoon prayer (*'aṣr*) except in Banī Qurayẓah.' So he ﷺ besieged them, whereupon they agreed to allow Sa'd ibn Mu'ādh to rule upon them [for their act]. Sa'd was ill, but he still judged [the case and ruled] that the men be killed, the wealth be distributed and the women and children to be taken as prisoners, upon which he ﷺ said, 'You have indeed ruled upon them according to Allah's judgement,' and so that judgement was enforced.

Shortly [after making his ruling in the case of Banī Qurayẓah], Sa'd ibn Mu'ādh died, which resulted in the throne of the All-Merciful trembling.

The Expedition (*Ghazwah*) of Muraysī took place, which has also been called the expedition against Banī Mustāliq. The reason behind it was that the Prophet ﷺ heard that Banī Mustāliq were preparing to wage war against him; so he came out and confronted

¹¹³ Banī Qurayẓah were one of the three major groups of Jews in Medina; the other two were Banī Qaynuqā' and Banī Naḍir.

them at a well called al-Muraysī', where they were miserably defeated by Allah.

The following occurred during this latter expedition:

1. the chapter on the hypocrites (*Sūrah al-Munāfiqūn*) was revealed due to a conflict that occurred between the Migrants (*al-Muhājirūn*) and the Supporters (*al-Anṣār*), in which 'Abd-Allāh ibn Ubayy said disparaging and unwarranted things about the Muslims;¹¹⁴
2. the verse regarding dry ablution (*tayammum*) was revealed. The reason behind it was that one of Lady 'Ā'ishah's necklaces got lost, so the Messenger of Allah and his Companions went about searching for it, and because they did not have any water with them, the verse of the dry ablution was revealed; Usayd ibn Ḥuḍayr, who was one of the supervisors, said, 'This is not the first of your blessings, O family of Abū Bakr';
3. he honoured Juwayriyah, the daughter of al-Ḥārith, the commander and chief of the enemy army, when she was captured [by the Muslim army]; he assisted her in buying herself out and then married her, so she became one of the Mothers of the Believers;¹¹⁵
4. and the slander [against Lady 'Ā'ishah] after she lagged behind the army in search of her necklace that she had dropped there, so she stayed in her place until Safwān ibn al-Mu'attal al-Sulamī, who [also] had stayed behind the army, came; when he arrived in Medina, the hypocrites, led by 'Abd-Allāh ibn Ubayy ibn Salūl, began to slander her. Her innocence was revealed in ten verses of the Qur'an,

¹¹⁴ That is on his return, the loathsome 'Abd-Allāh ibn Ubayy ibn Salūl said, 'If we return to Medina, he [i.e. the Prophet] will expel its honourable ones as abased,' hinting at the Prophet. Zayd ibn Arqam informed the Prophet of this, and so 'Abd-Allāh ibn Ubayy came apologising and swearing that he did not say it. The Prophet remained silent until Allah revealed the attestation to Zayd ibn Arqam in *Sūrah al-Munāfiqīn* [the chapter on the hypocrites]. Ibn Kathīr, Abī al-Fidā' Ismā'īl. *al-Fuṣūl fī sirah al-rasūl*. 7th edn. Damascus; Dār ibn Kathīr, 1196/1416, 180.

¹¹⁵ As a result of his marriage to her, his Companions freed one hundred families from her relatives, who then accepted Islam.

beginning from His Most High's words, *'Verily, those who have spread the slander are a group amongst you'* [Qur'an 24: 11].

He ﷺ married Zaynab bint Jaḥsh.¹¹⁶

The verse regarding the veil [*hijāb*] was revealed: *'O Prophet, tell your wives, your daughters, and the womenfolk of the believing men to draw their outer garments over themselves'* [Qur'an 33: 59].¹¹⁷

The sixth year after the Migration

The pilgrimage (hajj) was made obligatory according to the sound opinion amongst many of the Shāfi'īs;¹¹⁸ some of them have said that it was in the ninth year, while others have said the fifth year. Its obligation was with His Most High's words: *'People owe it Allah to make the pilgrimage to His house'* [Qur'an 3: 97].

People suffered a drought, so he ﷺ performed the rain prayer for them and thus they were given rain in Ramadan.

The sun eclipsed, so the Prophet ﷺ performed the solar eclipse prayer.

The ruling pertaining to *zihār* was revealed.¹¹⁹ The reason behind it was that Aws ibn Ṣāmit said to his wife Khawlah bint Mālik, 'You are to me like my mother's back,' so the verses were

¹¹⁶ She was previously married to his ﷺ adopted son Zayd ibn Hārithah.

¹¹⁷ Also in this year, Salmān al-Fārsī [the Persian] ؓ was emancipated. He was told by a Christian monk that the time for the emergence of the Final Prophet had arrived and that he will be from the Arabs; so he set off on a quest to find the Prophet. He finally arrived to the Prophet ﷺ and found upon him the signs of Prophethood that the monk had mentioned, so he accepted Islam. The Prophet helped him in buying his freedom from his Jewish master, as he had been abducted into slavery during his quest for the Prophet ﷺ.

¹¹⁸ Adherents of the school of Imam Muḥammad ibn Idrīs al-Shāfi'ī ؓ (150-204) from Gaza: founder of one of the four Sunni schools of Islamic law.

¹¹⁹ A practice from the pre-Islamic times of Ignorance: when a man would become angry with his wife and did not want her to marry someone else, so he would say to her, 'You are like my mother's back.' Consequently, she would become forever more unlawful for him and remain suspended – neither married nor divorced. Islam abolished this practice and strongly deters against it by imposing an expiation upon anyone who does it. Legally speaking, it is a man comparing his wife, or her limb, to a woman who is unlawful for him to look at for marriage, namely, his permanently unmarriageable kin, like his mother or sister.

revealed (from the beginning of *Sūrah al-Mujādalah*).

The Expedition of al-Ḥudaybiyah took place.¹²⁰ The reason behind it was that the Prophet ﷺ saw in a dream that he had safely entered the House [Kaaba] together with his Companions, with their heads shaved or hair cut, so he left *al-Madīnah al-Munawwarah* to perform umrah; however, since he was unable to enter Mecca, he released himself from the *iḥrām* [of umrah] at the Sacred Precinct border.

During this expedition, the Pledge of *Riḍwān* was sworn. The reason behind it was that the Prophet ﷺ sent ‘Uthmān to Mecca, whereupon a rumour spread of his murder, so he ﷺ took a pledge of allegiance from the people [to fight] till death; regarding that, the following Divine words were revealed: *‘Allah was definitely pleased with the believers when they gave their pledge of allegiance to you [the Prophet] under the tree’* [Qur’an 48: 18].

The conclusion of the expedition was that he ﷺ agreed to a peace treaty (*ṣulḥ*) with the Quraysh, which had the appearance of being damaging to the Muslims but, in fact, it empowered them. Stipulated therein was that anyone who came to the Prophet ﷺ from the side of Quraysh would be returned to them, and whoever amongst his ﷺ followers came to Quraysh was not to be allowed to return to him. The truce was to run for ten years, during which the people would live in security. Moreover, in conclusion to the treaty, the Messenger ﷺ agreed to not enter Mecca that year but rather to return the coming year, as the Quraysh wanted.

Amongst the benefits of this truce were:

1. the protection of the downtrodden and oppressed Muslims in Mecca;
2. many of the disbelievers from the Quraysh accepting Islam through their interaction with the Muslims and their coming to Medina and listening to the speech of Allah and witnessing the Messenger’s miracles ﷺ;
3. and the Messenger ﷺ finding more time to teach the Muslims and to send letters and delegations [to the

¹²⁰ Originally the name given to a well situated a distance of 9 miles from Mecca towards Medina; however, the place is now known by it.

emperors of the major powers]. The believers, afterwards, realised that although their being barred initially from entering the [Sacred] House, and having to return, was apparently humiliating, in reality it was a source of honour and strength for them.

Tremendous merits were conferred upon those who were present during the Pledge of *Riḍwān*; among them are His Most High's words: *'Allah was pleased with the believers when they were pledging their allegiance to you under the tree,'* [Qur'an 48: 18] and His words: *'And the first Migrants and the Supporters'* [Qur'an 9: 100]. The scholars have said, 'They are those who were present at the Pledge of *Riḍwān*.'

Part of this story is the incident of Abū Jandal ibn Suhayl: he had taken refuge with the Muslims during the negotiations over the conditions of the treaty. His father, Suhayl, who was the representative for the Quraysh during the discussions, said, 'This is the first thing I demand from you, O Muhammad: that you return him to me.' Abū Jandal was amongst those who were tortured in Mecca. So he ﷺ returned him and said, 'Be patient and anticipate your reward from Allah, for we do not betray, and verily Allah will grant you relief and an escape.'

After the conclusion of the treaty, Abū Baṣīr fled from Mecca to Medina. The Quraysh sought to enforce the agreement of al-Ḥudaybiyah and sent an envoy to demand him back. So he ﷺ returned him with the envoy that had come to demand him. However, on the way [back to Mecca], Abū Baṣīr tricked the envoy and killed him; thereafter, he came to Medina and said, 'O Prophet of Allah, Allah has fulfilled your obligation: you returned me to them, and then Allah rescued me from them,' whereupon he ﷺ replied, 'Woe to his mother! He has ignited a war.' Abū Baṣīr then left [Medina] until he alighted towards the seashore on Quraysh's route to Shām. A group of oppressed Muslims in Mecca heard about it and so joined him and began harassing Quraysh: they would not capture anyone of them except they would kill him, and no caravan would pass by them except they would seize it, until eventually Quraysh wrote to the Messenger of Allah ﷺ, asking him by their relatives that he accommodate Abū Baṣīr

and his companions because they had no need for them; so he ﷺ accommodated them, and they came to him in Medina; thus it was a miracle.

On the tenth of Muḥarram, there was the expedition (*sariyyah*) of Muḥammad ibn Maslamah, among a group of thirty cavalymen, to al-Quraṭā', a sub-group of Banī Abī Bakr ibn Kilāb, towards Ḍariyyah¹²¹ in al-Bakrāt [name of a mountain] at a distance of seven nights from Medina. When he raided them, they all fled, and he seized from them spoils. He arrived in Medina, together with Thumāmah ibn Uthāl al-Ḥanafī, who was a war prisoner, one night before the end of Muḥarram. He had been absent for nineteen nights.

In Rabī' al-Awwal, his ﷺ military expedition (*ghazwah*), among one hundred men, against Banī Liḥyān took place; they marched forth until they reached Ghurān – a valley between Amaj and 'Uṣfān – and it was there that the people [his ﷺ Companions] at al-Rajī' were killed, and so he invoked Allah's mercy upon them. Banī Liḥyān heard that he ﷺ was approaching, so they all fled and none of them were captured. He stayed a day or two searching for the troops in every corner and eventually reached 'Uṣfān; he ﷺ then sent Abū Bakr to Kurā' al-Ghamīm.¹²² He did not encounter anyone and therefore left for Medina. He ﷺ was absent for nineteen nights and, as he was returning, he recited, 'Returning, repenting to our Lord, praising...' ¹²³

The Expedition (*Ghazwah*) of Dhī Qarad – which is a place near Medina¹²⁴ en route to Shām – took place. It is also called 'the Expedition of the Jungle' (*Ghazwah al-Ghābah*). The reason behind it was that the Prophet ﷺ had milch camels that would graze over there, and 'Uyaynah ibn Ḥiṣn al-Fazārī, among forty cavalymen from Ghaṭafān, came and raided it, and then drove them away and killed Dharr ibn Abī Dharr, who was their shepherd, and took

121 Name of a Banī Kilāb village.

122 Name of a valley in front of 'Uṣfān.

123 The full *du'ā* is: 'Returning, repenting, worshipping, prostrating and praising our Lord. Allah was true to His promise: He supported His servant and alone defeated the Confederates.'

124 A distance of a *barīd* [approximately 14 miles] from Medina.

captive the wife of Abū Dharr. So he ﷺ set out [after them], and Allah utterly defeated them.

In Rabīʿ al-Awwal, the expedition (*sariyyah*) of ʿUkāshah ibn Miḥṣan, together with forty men, to Ghamr Marzūq¹²⁵ – a well in the territory of Banī Asad – took place. He managed to seize spoils without any fighting.

Also in Rabīʿ al-Awwal, there was the expedition (*sariyyah*) of Muḥammad ibn Maslamah, with ten other warriors, to Dhī al-Qaṣṣah – a place that is twenty-four miles from Medina – against Banī Thaʿlabah. There were a hundred of them [Banī Thaʿlabah], and therefore they managed to kill all of them [the Muslims] with the exception of Ibn Maslamah. So, in Rabīʿ al-Ākhir, the Prophet ﷺ sent Abū ʿUbaydah ibn al-Jarrāh,¹²⁶ together with forty men, to the place where the Muslims were killed, and there he found a man, who accepted Islam when he was captured, livestock and sheep, and so they gained a considerable amount of spoils.

Furthermore, there was the expedition (*sariyyah*) of Zayd ibn al-Ḥārithah in Rabīʿ al-Ākhir to Banī Sulaym in al-Jamūm, which is called al-Jamūh – towards the centre of Nakhl – four miles from Medina. They managed to seize livestock and sheep as spoils. He then sent him, together with seventy cavalymen, to al-ʿĪṣ, which is a distance of four nights from Medina, in Jumādā al-Ūlā, to intercept Ṣafwān ibn Umayyah's caravan. He captured a number of the opposing forces; amongst them was Abū al-ʿĀṣ ibn al-Rabīʿ, whose wife Zaynab, the Prophet's ﷺ daughter, gave sanctuary. He returned to Mecca and returned what he had of people's wealth but later came back to Medina as a Muslim and told the people [there] that he did not wish to begin his Islam by committing treachery ﷺ.

In Jumādah al-Akhīrah, he ﷺ sent Zayd ibn al-Ḥārithah, together with fifteen men, to al-Ṭarīf, which is a spring thirty-six miles from Medina, to [engage] Banī Thaʿlabah, where he [Zayd] seized livestock and sheep.

125 This was a distance of two nights from Fayd.

126 The Trustee (*Amīn*) of this Nation and one of the ten who were given the glad tidings of Paradise by the Prophet ﷺ.

He then sent him [Zayd] to Ḥismā – behind Wādī al-Qurā – again in Jumādah al-Akhīrah, together with five hundred men, to a group of Judhāmīs who had intercepted Dīḥyah ibn Khalīfah; thus, Zayd slaughtered them and seized a great deal of spoils. Thereupon, Zayd ibn Rafā'ah al-Judhāmī travelled to the Prophet ﷺ and reminded him of the letter that he had written to his people, so the Prophet ﷺ returned to them everything that Zayd had taken.

Thereafter, he sent Zayd to Wādī al-Qurā [a place near to Medina] in Rajab, where some of the Muslims were killed and Zayd was carried from the battle alive but injured.

The expedition of 'Abd al-Raḥmān ibn 'Awf to Dūmah al-Jandal¹²⁷ to invite its people to Islam occurred in Sha'bān, and many people accepted Islam. Amongst them was al-Aṣḥabḥ ibn 'Amr al-Kalbī, who was a Christian;¹²⁸ 'Abd al-Raḥmān ibn 'Awf married his daughter Tamāḍur, who later bore his son Abū Salamah. And those who did not accept Islam had the legal tax (*jizyah*) imposed upon them.

There was the expedition of 'Alī ibn Abī Ṭālib ؑ in Sha'bān – together with one hundred men – to Banī Sa'd ibn Bakr in Fadak¹²⁹ because of their providing military support to the Jews [of Khaybar]. He seized possession of livestock and sheep as spoils.

In Ramadan, there was the expedition of Zayd ibn Ḥārithah to Umm Qirfah Fāṭimah bint Rabī'ah ibn Badr al-Fazāriyyah, on the outskirts of Wādī al-Qurā, at a distance of seven nights from Medina; he captured her, and Allah destroyed her.

Then was the expedition of 'Abd-Allāh ibn 'Atik, [also] in Ramadan, because of the murder of Abū Rāfi' Abd-Allāh; and it has been narrated that the murdered person was Sallām ibn Abī al-Ḥuqayq. So, during the night, they killed him in his house in Khaybar; and it has been said [that he was killed] in his fortress in Ḥijāz.

127 The name of fortresses and villages on the side of Shām. It is a distance of five nights from Damascus and fifteen or sixteen nights from Medina.

128 He was their king and leader and the first of them to accept Islam, after which many followed suit.

129 A populated town, which is the distance of two nights from Medina. It is now called al-Ḥā'iṭ.

The expedition of ‘Abd-Allāh ibn Rawāḥah took place in Shawwāl, among a group of thirty men, to Usayr ibn Rizām, the Jew from Khaybar, because he had travelled to Ghaṭafān to mobilise them to wage war against the Prophet ﷺ; he [Usayr] was killed, alongside approximately thirty other men.

‘Aqīl ibn Abī Ṭālib, among many [others], accepted Islam. The Prophet ﷺ said [to ‘Aqīl], ‘I love you twofold: a love that is because of your kinship to me and a love that is because of what I know of my uncle’s [your father’s] love for you.’ Narrated by Aḥmad and al-Bukhārī in *al-Adab al-Mufrad* and others.

The Prophet ﷺ made preparations to send letters to the kings of the various regions; so he sent Diḥyah al-Kalbī to Caesar, ‘Abd-Allāh ibn Ḥudhāfah al-Sahmī to Chosroes, ‘Amr ibn Umayyah al-Ḍamrī to the Negus, Ḥāṭib ibn Abī Balta‘ah to the Egyptian Emperor al-Muqawqis, Shujā‘ ibn Wahb to al-Ḥārith ibn Abī Shimr al-Ghasssānī and Salīṭ ibn ‘Amr al-‘Āmirī to Hawdhah ibn ‘Alī al-Ḥanafī.

The incident regarding the ‘Uraniyyīn happened,¹³⁰ when a group from amongst ‘Ukal and ‘Uraynah had come to Allah’s Messenger ﷺ in Medina and accepted Islam [and pledged allegiance]; however, they [became sick and weak and] could not acclimatise to Medina, so he ﷺ ordered them leave the city with camels that were for charity and drink from their urine and milk; they did that and regained their health. They then apostatised and murdered their shepherd and stole the camels, so he ﷺ dispatched a group of his Companions to pursue them and take retribution against them.

Then there was the expedition of ‘Amr ibn Umayyah al-Ḍamrī, together with Salamah ibn Aslam, to Abū Sufyān in order to kill him for his conspiring and plotting against the Prophet ﷺ and the Muslims; however, Abū Sufyān realised the plot, so he [‘Amr] fled and killed three men on the way.

¹³⁰ They were known as ‘Uraniyyīn because most of them were from ‘Uraynah, a sub-tribe of Bujaylah. The Prophet ﷺ had them mutilated just as they mutilated his Companions. This was before mutilation was abrogated by him ﷺ.

The seventh year after the Migration

The Expedition (*Ghazwah*) of Khaybar took place – Khaybar is the name given to a group of citadels and villages, which are approximately one hundred and twenty miles north of Medina. Allah, Glorified is He, had promised the Prophet Muhammad ﷺ the conquest of Khaybar whilst he was in al-Ḥudaybiyah. Some of the scholars have said that it is indicated in His Most High's words, '*And he rewarded them with the speedy triumph*' [Qur'an 48: 18]. The one carrying the war banner on the day of the Muslim victory was 'Alī ibn Abī Ṭālib, after the Messenger ﷺ had said, 'I will indeed give the banner tomorrow to a man at whose hands Allah will give victory and whom Allah and His messenger love.' Thus, he ﷺ plunged through the gate of the fortress and pulled off one of its doors and threw it on the floor. As for the fortresses which Allah had liberated at his hands in Khaybar, then they are: the fortress of Nā'im and al-Qamūs, the fortress of al-Ṣa'd ibn Mu'adh and others.

The following incidents took place during this expedition:

1. fifteen [of his ﷺ] companions were martyred;
2. Ṣafīyyah bint Ḥuyayy was taken as a war prisoner. She was later to become his ﷺ wife;
3. The incident of the [lamb] shank: Zaynab bint al-Ḥārith, a Jewish woman, invited the Prophet ﷺ and prepared for him grilled mutton to which she had added poison, more so to its shank as she was informed that he preferred it. The Messenger of Allah ﷺ said, 'This shank is telling me that it is poisoned,' so he summoned her and she confessed;¹³¹
4. and when he ﷺ was returning from Khaybar, he travelled during the night until he reached al-Kurā, where he stopped to take a rest and missed the dawn prayer; neither he ﷺ nor any of his Companions woke up until the sun hit them [i.e. it was past sunrise].

¹³¹ The Prophet ﷺ pardoned her, but, when his Companion Bishr ibn al-Barā', who also ate from the poisoned mutton, died due to it after a year from being poisoned, the Prophet ﷺ handed her over to his next of kin for equitable retribution (*qiṣās*) and they had her killed. The Prophet ﷺ was not initially affected by the poison but eventually its affects led to his passing away.

Those who migrated to Abyssinia returned. Their return was on the day that Khaybar was liberated; they were led by Ja'far ibn Abī Ṭālib. When he [Ja'far ibn Abī Ṭālib] arrived, he [the Prophet ﷺ] said, 'I don't know with which of the two I should be happier: the conquest of Khaybar or Ja'far's arrival!' Alongside Ja'far, Abū Mūsā al-Ash'arī and his tribesmen [literally the Ash'ariyyīn] arrived.

Abū Hurayrah¹³² accepted Islam, and that was at Khaybar.

The Expedition of Wādī al-Qurā – one of the Jewish villages between Medina and Khaybar, which is now called al-'Ulā – occurred. The Messenger of Allah ﷺ passed by it on his way back from Khaybar to Medina. He invited its inhabitants to Islam, but they refused to accept and instead fought him. Therefore, the Messenger of Allah ﷺ liberated it by force and Allah granted him its inhabitant's wealth and property as spoils.

In Sha'bān, he dispatched 'Umar ibn al-Khaṭṭāb ؓ, among a group of thirty men, to Turabah, which is a distance of four nights from Mecca. However, he did not encounter any confrontation.

Also in Sha'bān, there was the expedition of Abū Bakr to Banī Kilāb – it has also been said [that it was to] Fazārah – towards Ḍariyyah. A group of them were taken as prisoners of war, while others were killed.

Thereafter [also] in Sha'bān, there was the expedition of Bashīr ibn Sa'd to Banī Murrah [a tribe] in Fadak, and together with him there were thirty men who got killed; Bashīr was injured but nevertheless survived.

Then there was the expedition of Ghālib ibn 'Abd-Allāh al-Laythī in Ramadan, among one hundred and thirty men, to Mayfa'ah – towards Najd – one hundred and ten miles from Medina.

Then there was the expedition of Bashīr ibn Sa'd in Shawwal, together with three hundred men, to Yumn and Jabār¹³³ – the land of Ghaṭafān – because a group had amassed in al-Janāb in

¹³² Abū Hurayrah ؓ was known for his knowledge and for having related the greatest number of hadiths from the Prophet ﷺ, which was due to the Prophet's ﷺ prayer for him to not forget his sayings. He passed away between 57-59 AH at the age of seventy-eight.

¹³³ A place close to Khaybar.

order to attack Medina. When news of Bashīr's march towards the group reached them, they fled [hurriedly], and thus he gained substantial spoils from them and captured two men, who both subsequently accepted Islam.

The Make-up Umrah ('*Umrah al-Qaḍā'*) occurred. It was his second umrah: he had left in the month of Dhu al-Qa'dah. This umrah is also called 'the Umrah of Equitable Retribution' ('*Umrah al-Qiṣāṣ*') because of His Most High's words, '*and violations of sanctities [call for] equitable retribution*' [Qur'an 2: 194]. It was also called the '*Umrah al-Qadiyyah*' from the word *al-muqāḍah* [meaning reconciliation] since it was agreed that he would return [home] the previous year and then return [to perform umrah] the following year. This umrah is mentioned in His Most High's words, '*Allah has confirmed His messenger's dream: you shall surely enter the Inviolable Mosque God willing, safely, with your heads shaved or your hair cut short without fear*' [Qur'an 48: 27].

Then there was the expedition of al-Akhram, who is called Ibn Abī al-'Ūjā' al-Sulamī, to Banī Sulaym in Dhū al-Ḥijjah, together with fifty men. The disbelievers surrounded them and killed them all with the exception of Ibn Abī al-'Ūjā', who escaped.

He ﷺ took for himself a pulpit and began to deliver sermons on it. He would previously deliver sermons reclining against a tree trunk, and so when he initially left the tree trunk, it hankered after him like a mother who has lost a child, so much so that it could be heard in the mosque; so he embraced it and it calmed down. This report is in the authentic collection [of al-Bukhārī].¹³⁴

The eighth year after the Migration

The delegation of 'Abd al-Qays arrived [in Medina]. The Messenger ﷺ said to them, 'Welcome to a group of people, who are without disgrace and regret.' He, furthermore, said to Ashajj, their chief, 'You have two qualities that Allah and His Messenger love: forbearance and deliberation.' Amongst their merits was that when

¹³⁴ Ḥasan [al-Baṣrī] when relating the hadith about this incident would cry and say, 'O slaves of Allah, a piece of wood yearns for the Messenger of Allah ﷺ; you have more right to yearn to meet him.' al-Bayjūri, Ibrāhīm. *Tuhfah al-Murīd*. 1st edn. Egypt: Maṭba'ah al-Kayriyyah, 1893/1310, 80.

the Arabs apostatised, there was not a place left on earth wherein anyone was prostrating to Allah except three mosques: the mosque in Mecca, the mosque in Medina and the mosque of ‘Abd al-Qays.

‘Amr ibn al-‘Āṣ, Khālīd ibn al-Walīd and ‘Uthmān ibn Ṭalḥah accepted Islam.

The Prophet’s ﷺ oldest daughter Zaynab, the wife of Abū al-‘Āṣ ibn al-Rabī‘, passed away; he ﷺ placed his garment over her after she was washed and before being shrouded so as to grant her the blessings from his relic.

There was inflation in Medina, so they [the Companions] said, ‘O Messenger of Allah, fix the prices for us,’ to which he replied, ‘Verily, Allah is the one Who determines the prices, the one Who withholds, gives generously and provides sustenance.’

The expedition (*sariyyah*) of Ghālīb in Ṣafar to Banī al-Mulawwih in al-Kadīd¹³⁵ took place; he seized considerable amount of spoils.

The expedition (*sariyyah*) of Ghālīb [also took place] in Ṣafar, to the place in Fadak where the companions of Bashīr were killed; the group consisted of two hundred men; they [the Muslims] massacred them and captured some livestock.

The expedition (*sariyyah*) of Shujā‘ ibn Wahb al-Asadī to Banī ‘Āmir in al-Sī’ – a stream from Dhāt ‘Irq to Wajrah – took place. The location is approximately eighty-four miles from Mecca on the route to Basra and five *marḥalahs* [approximately one hundred and thirty-eight miles] from Medina. The group consisted of twenty-four men, and was to confront a group from Hawāzin. They managed to seize considerable spoils.

The expedition (*sariyyah*) of Ka‘b ibn ‘Umayr al-Ghifārī, together with fifteen men, to Dhāt Aṭlāh – beyond Dhāt al-Qurā – in Rabī‘ al-Awwal. The disbelievers killed them all except for one man.

Then there was the Expedition (*Ghazwah*) of Mu‘tah.¹³⁶ The Prophet ﷺ did not take part in it himself.¹³⁷ The reason behind

135 The name of a place in Ḥijāz, situated 56 miles northwest of Mecca.

136 The number of soldiers in the Muslim army was 3000, whereas the Roman army numbered 100,000, in addition to another 100,000 from other Christian Arabs allying themselves with them!

137 It was called a *ghazwah*, even though the Prophet ﷺ himself did not physically participate in it, because he witnessed it while in Medina as a miracle.

this expedition was that when Allah's Messenger ﷺ sent al-Ḥārith ibn 'Umayr al-Azdī, from Banī Lahab, with his letter to the Roman King in Shām – and it has been said that it was the King of Buṣrā – Shuraḥbīl ibn 'Amr al-Ghassānī stopped him and tied him with a rope; he then had him brought forth and smote his neck. He was the only envoy of Allah's Messenger ﷺ to be killed; therefore, when news of his death reached him, he was distressed by it. So he dispatched an army and appointed Zayd ibn Ḥārithah as the commander in charge and said, 'If Zayd is killed, then Ja'far [is to succeed him], and if Ja'far is killed, then 'Abd-Allāh ibn al-Rawāḥah.' So Zayd, with the flag [in his hand], fought until he was killed; then Ja'far took it [the flag] and fought ferociously until his right forearm was severed, so he took the flag with his left hand and it also got severed [from an enemy blow], so he embraced it [the flag] with his upper arms; so Allah compensated him for that with two wings to fly with in Paradise. He then fought until he was killed. Then 'Abd-Allāh ibn al-Rawāḥah took the flag and fought until he was killed. Thereafter, the people chose Khālīd ibn al-Walīd [to lead them], so he took the flag and fought and saved the Muslims [from further major loss].

The Messenger ﷺ announced the death of Zayd, Ja'far and Ibn Rawāḥah to the people [of Medina] before the news of their deaths reached them. He informed them, as tears flowed from his eyes, 'Zayd took the flag and was struck dead; then Ja'far took it and was struck dead; then Ibn Rawāḥah took it and was struck dead'; then he said, 'One of the swords of Allah – [i.e. Khālīd] – took the flag until Allah granted victory at his hands.'

When the army returned to Medina, some people started saying, 'O fleers (*farrār*), you fled from Allah's cause.' However, the Prophet ﷺ received them himself and said about them, 'They are not fleers; rather, they are *karrār* [those who retreat to re-launch an offensive], if Allah wills.'

The Expedition of Chains (Dhāt al-Salāsil) took place; it was called that because the polytheists chained one another out of fear that some might flee, and it has been said that it was named after a well at which the expedition ended. The reason behind it was that he ﷺ dispatched a group of his Companions, appointing

‘Amr ibn al-‘Āṣ as a commander over them, to invite the Arabs to Islam. The enemies, however, stopped them in their tracks, so ‘Amr sent a message back [to Medina], seeking reinforcements from the Messenger of Allah ﷺ, who sent Abū Bakr, ‘Umar and Abū ‘Ubaydah ibn al-Jarrāḥ [and two hundred fighters from the Supporters and Migrants] as reinforcement, and thus they triumphed by Allah’s grace.

Then in Rajab there was the expedition of Abū ‘Ubaydah ibn al-Jarrāḥ ﷺ, among a group of three hundred warriors, including ‘Umar ibn al-Khaṭṭāb ﷺ, to intercept a caravan of Quraysh. It is known as the expedition of acacia tree leaves (*Sariyyah al-Khabaṭ*). He ﷺ sent baskets of dates as provisions for them, but when they had run out [of dates], they began to eat acacia tree leaves, whereupon Allah Most High brought forth from the ocean a sperm whale, from which they began to eat and gather their provisions. They returned without encountering any confrontation.

Then in Sha‘bān, there was the expedition of Abū Qatādah ﷺ, together with fifteen men, to Khaḍirah, which is a land that belonged to Muḥārib [a tribe] in Najd. He killed some and captured others, and seized spoils. He was absent for fifteen nights.

Then, in the beginning of Ramadan, he ﷺ sent him [Abū Qatādah] among a group of eight men to Baṭn Iḍam – which is between Dhī Khashab and Dhī al-Marwah, three *barīds* [approximately forty-two miles] from Medina; there they met ‘Āmir ibn al-Aḍbaṭ, who greeted them with the greeting of Islam [*al-salām ‘alaykum*]; however, Miḥlam ibn Juthāmah decided to kill him, and so Allah Most High revealed, ‘*So, ascertain, and do not say to whoever offers you the greetings of peace, “You are not a believer”*’ [Qur’an 4: 94]. When they reached Dhī Khashab, the news of the Prophet’s ﷺ departure to Mecca [for its conquest] reached them. They seized a considerable amount of spoils.

The Expedition of the Conquest (*Ghazwah al-Faṭḥ*): the conquest of the Ennobled Mecca; also called the Conquest of Conquests, and the Greatest Conquest by which Allah honoured His religion, His Messenger, His army and His safe Sacred Precinct (*ḥaram*). It took place in the month of Ramadan.

The reason behind this Conquest was that the Quraysh had

given [military] assistance to their allies Banī Bakr [in the latter's offensive] against Khuza'ah, who were the Prophet's ﷺ allies. By doing so, they violated the treaty which had been concluded in al-Ḥudaybiyah, so Khuza'ah came asking the Messenger ﷺ to rescue them. So he ﷺ sent a message to Quraysh giving them the option between paying the blood indemnity for those killed, or dissolving their treaty with Banī Bakr or war, but they refused all options except war. He ﷺ therefore set out on the tenth of Ramadan while fasting, until when he reached close to 'Uṣfān, he broke his fast and ordered the people to do so. He ﷺ alighted at Marr al-Zahrān, and over there, he met Abū Sufyān. Then, after reconsideration and mutual understanding, Abū Sufyān accepted Islam and took amnesty for the people of Mecca, and he [the Prophet ﷺ] announced that whoever enters the mosque [in Mecca], then he is safe, and whoever enters Abū Sufyān's house, then he is safe.

He ﷺ entered Mecca without a fight. Yet, he had ordered Khālīd ibn al-Walīd, together with a group of Muslims, to enter from the bottom of Mecca, where they encountered some skirmishes with the opposition forces; they, however, emerged victorious.

He ﷺ circumambulated the House [Kaaba], and then entered it and purified it of idols. He then pardoned the people of Mecca and said to them his well-known words as they stood in front of him, 'Go, for you are free.' The people entered Allah's religion in droves.

He ﷺ stayed there for fifteen nights and dispatched troops outside the Sacred Precinct (*ḥaram*) where they would seize spoils.

He ﷺ sent Khālīd ibn al-Walīd to destroy al-'Uzzā – an idol in Naklah, which is a place between Mecca and al-Tā'if – five nights before the end of Ramadan, together with thirty cavalymen, and so they destroyed it.

He sent 'Amr ibn al-Āṣ to destroy the idol Suwā', which belonged to Hudhayl in Rahaṭ (three miles from Mecca).

He ﷺ sent Sa'd ibn Zayd al-Ashhalī, among twenty cavalymen, to destroy the idol Manāh, which belonged to al-Aws and al-Khazraj in al-Mushallal.

In Shawwāl, he ﷺ sent Khālīd ibn al-Walīd to Banī Judhaymah of Kinānah to invite them to Islam. However, they would not say, 'We accept Islam;' instead, they kept saying, 'We have left our

religion and adopted the new religion; we have left our religion and adopted the new religion (*ṣaba'nā, ṣaba'nā*).¹³⁸ Consequently, Khālīd began to kill some and imprison others. Thereupon, he ﷺ said twice, 'O Allah, I dissociate myself from what Khālīd did.' He ﷺ then dispatched 'Alī ibn Abī Ṭālib to redress what Khālīd ibn al-Walīd had done; so he sent money with 'Alī to pay them the blood indemnity for their killed relatives and compensate them for what they lost. After making the payments of compensation, a small amount of money remained, so he said to them 'I give you this out of prudence for that which the Messenger of Allah ﷺ may have been unaware of.' When 'Alī returned to the Prophet ﷺ and told him of what he did, he [the Prophet ﷺ] said to him, 'You did the right thing; you did well.'

The Expedition of Ḥunayn¹³⁸ occurred when he ﷺ had finished from the Conquest of Mecca, and he was informed that Hawāzin had marched to launch an attack against him, so he determined to march towards them with the army of the [Meccan] Conquest (*Fath*) and those new Muslims who had joined their ranks. When they took positions to fight, he ﷺ came forth wearing double armour, one over another, and riding on a white mule called Duldul. The disbelievers launched a single offensive and Banī Sulaym's cavalry was defeated, and so the inhabitants of Mecca and [the rest of the] people followed their [footsteps with none standing their ground except for ten or eight]. The Muslims initially suffered a defeat; He Most High said, '*And on the Day of Ḥunayn, when you were impressed with your large numbers, but they were of no avail to you...*' [Qur'an 9: 25].

Al-'Abbās ﷺ summoned the people [when the situation was dire], so they came forth, and as he ﷺ was sitting on his mule, he ﷺ took a fistful of soil and turned towards the disbeliever's faces [while tossing the soil]; there was not one eye in which that soil did not enter. Then Allah most high revealed, '*And it was not you [the Prophet] who threw when you threw; rather it was Allah Who threw*' [Qur'an 8: 17]. Allah then granted them victory.

There were four Muslims who were martyred, whereas the

¹³⁸ The name of a place close to al-Ṭā'if.

polytheists lost seventy. The Muslims' offensive reached to the point where the [polytheists'] children were situated, so he ﷺ prohibited them from killing the children. His ﷺ herald announced, 'Whoever kills a combatant, then he can have his armour.' Thereafter, the enemies fled to Wādī Awṭās.

He ﷺ then sent 'Ubayd Abū 'Āmir al-Ash'arī to pursue Durayd ibn al-Ṣammah and his companions, and so the Expedition (*Ghazwah*) of Awṭās took place over there. He defeated and killed them, and the Muslims were triumphant. Abū 'Āmir, after killing a group of them, got killed.

Then, in Shawwāl, he ﷺ sent al-Ṭufayl ibn 'Amr al-Dawsī to Dhī al-Kaffayn [literally the one with two hands] – a wooden idol that belonged to 'Amr ibn Ḥumamah; so he destroyed it, and all the Muslims from 'Amr's clan arrived with him before the Prophet ﷺ in al-Ṭā'if.

Then there was the Expedition (*Ghazwah*) of al-Ṭā'if in Shawwāl. On his way, he passed by the grave of Abū Rigāl, who, it has been said, was the father of Thaḳīf, and extracted from it a branch of gold. He ﷺ besieged al-Ṭā'if for either eighteen or fifteen or twenty days. He erected a catapult, which was brought by al-Ṭufayl al-Dawsī, over them; it was the first catapult in Islam. Twenty three slaves climbed down the wall to the Prophet ﷺ, amongst them Abū Bakrah. Twelve Muslim men were martyred. The Prophet ﷺ, himself, fought in it; however, permission was not given for him to liberate it. He then returned to al-Ji'rānah and stayed there for approximately fifteen nights, wherein he distributed the spoils. He then initiated the *iḥrām* for umrah and entered Mecca to perform it.

When he ﷺ had completed the [umrah] rites, he returned to *al-Madīnah al-Munawwarah* after an absence of two months and sixteen days. This was his ﷺ third umrah. Then the delegation of Hawāzin came to him as Muslims, asking him that he return their wealth and prisoners of war, so he gave them the choice between taking the war prisoners or their property and wealth, so they chose to take the prisoners of war. Amongst the prisoners of war was al-Shīmā' bint al-Ḥārith, the Prophet's ﷺ foster-sister; when he recognised her, he spread out his upper garment on the floor for

her and gave her a male slave and a slave-girl as a gift.

He ﷺ said to the delegation of Hawāzin, 'Tell Mālik ibn 'Awf that if he comes to me as a Muslim, I will return to him his family and wealth, and [furthermore] give him a hundred camels.' So when they informed him, he left al-Ṭā'if and reached the Prophet ﷺ and caught up with him in al-Ji'rānah or in Mecca. He ﷺ gave him what he promised, and he [Mālik] accepted Islam and remained true to it. When he accepted Islam, he said [in poetic verse],

I have not seen nor heard of anyone
Amongst all of mankind like Muhammad.

In this expedition, some of the *Anṣār* objected to the Prophet's ﷺ distribution of the spoils, as they received nothing of it, so he ﷺ said to them, 'Are you not satisfied that people take with them sheep and camels, while you take the Prophet ﷺ back to your mounts. If it was not for the Migration, I would have been one of the *Anṣār*, and if people were to traverse a valley or a mountain trail, I would travel through the valley of the *Anṣār* and their mountain trail; the *Anṣār* are the people of distinction [literally the under garments], while other people are commoners [literally outer garments].'

He ﷺ sent Qays ibn Sa'd ibn 'Ubādah to Yemen, among four hundred cavalymen, and ordered him to enter Ṣudā'. Ziyād ibn al-Ḥārith came [before the Messenger ﷺ] and asked about the dispatch of troops [to Yemen] and was told it was true, so he said, 'O Messenger of Allah, I am their ambassador, so call back your army and I give you the assurance of my clan.' Therefore, the Prophet ﷺ withdrew them from Qanāh. The Ṣudā'is arrived [in Medina] after fifteen days and accepted Islam, and the Prophet ﷺ appointed Ziyād as a muezzin, together with Bilāl, Ibn Umm Maktūm and Sa'd al-Quradh.

Then in Ṣafar, there was the expedition (*sariyyah*) of Quṭbah ibn 'Āmir ibn Ḥadīdah to Khath'am – towards Bishah, one of the suburbs of Mecca – together with twenty men. They killed some of them [Khath'am] and seized spoils.

In Rabī' al-Awwal, he ﷺ sent al-Ḍaḥḥāk ibn Sufyān al-Kilābī to

Banī Kilāb in al-Qartā'; he invited them to Islam, but they refused [to accept], so he fought and defeated them, and seized spoils.

In Rabī' al-Ākhar, the expedition (*sariyyah*) of 'Alqamah ibn Mujazziz al-Mudliji against a group of Abyssinians occurred; they ended up fleeing from him.

Also in Rabī' al-Ākhar, there was the expedition (*sariyyah*) of 'Alī  to al-Fuls – an idol that belonged to Tayy' – together with hundred and fifty men. He destroyed it and acquired considerable spoils, amongst them Saffānah bint Ḥātim, the daughter of Ḥātim al-Ṭā'i and sister of 'Adī.¹³⁹ The Prophet  set her free, which led to her brother accepting Islam.

A further expedition in Rabī' al-Ākhar was the one of 'Ukāshah to al-Jibāb, which was either the land of 'Udhrah and Balī, or the land of Ghaṭafān or the land of Fazārah and Kalb with 'Udhrah having a share in it.

Then the delegation of Banī Sa'd arrived [in Medina] and said, 'We have come [to you], before you can you send to us an envoy,' so the verse, '*They think they have done you [the Prophet] a favour by accepting Islam...*' [Qur'an 49: 17] was revealed.

Ka'b ibn Zuhayr came to Medina after the Conquest [of Mecca] as a Muslim, having repented and seeking intercession by means of his well-known ode (*qaṣīdah*):

Ṣu'ād¹⁴⁰ has parted, so my heart today is love-sick
Lost after her, unable to ransom [myself], shackled.

So he  awarded him his cloak and pardoned him.

'Attāb ibn Usayd went on hajj. He  appointed him as the governor of Mecca after its conquest; thus, he is the first governor

¹³⁹ Ḥātim al-Ṭā'i was the head of the Tayy tribe and a poet renowned amongst the Arabs for his immense generosity. He died before the advent of Islam, and his son 'Adī succeeded him. His daughter Saffānah asked the Prophet  to set her free, saying, 'I am the daughter of a man who would honour his guests and liberate prisoners; I am the daughter of Ḥātim al-Ṭā'i.' So he  set her free and said, 'Your father would love noble character; had he been a Muslim, we would have prayed to Allah to have mercy on him.'

¹⁴⁰ Ṣu'ād is a woman's name.

of Mecca in Islam. He ﷺ enjoined him to look after the people of Mecca and said to him, 'Verily, they are the people of Allah and His elect ones.'

Ibrāhīm the son of Allah's Messenger ﷺ was born.

Al-'Abbās ibn 'Abd al-Muṭṭalib, Abū Sufyān ibn al-Ḥārith, 'Abd-Allāh ibn Umayyah al-Makhzūmī and Abū Quḥāfah, al-Ṣiddīq al-Akbar's father, all accepted Islam ﷺ.

The ninth year after the Migration

It is called the Year of the Delegations because of the numerous delegations that came to visit him ﷺ.

The following were amongst them:

1. the delegation from Najrān, who had come to debate about the Prophethood of 'Īsā [Jesus]. Their visit led to the Most High's words, '*Verily, the example of 'Īsā in Allah's sight is like that of Ādam whom He created from dust...*' [Qur'an 3: 59]. Also, the Verse of the Challenge (*mubāhalah*) was revealed against them, which is His Most High's words, '*Whoever disputes with you regarding him ['Īsā] after knowledge has come to you, then say, "Come, let us call our children and your children, our women folk and your women folk, and ourselves and yourselves, and then let us challenge each other by invoking Allah's curse upon those of us who are lying"*' [Qur'an 3: 61];
2. the Banī Tamīm delegation. Regarding them, the Qur'anic words were revealed, '*Verily, most of those who call you from outside your private rooms have no intelligence*' [Qur'an 49: 4];
3. the Banī Ḥanīfah delegation, and with them was Musaylimah ibn Ḥabīb al-Ḥanafī, who had not yet claimed what he claimed [later]. They departed from the Messenger of Allah ﷺ, and when they reached al-Yamāmah, the enemy of Allah [Musaylimah] apostatised and falsely claimed Prophethood and lied to them;
4. the Ṭayy' delegation; among them was Zayd al-Khayl, who was their chief. They accepted Islam and remained true to it. He ﷺ said to him [Zayd], 'You are Zayd al-Khayr [goodness]. No Arab has been described to me as possess-

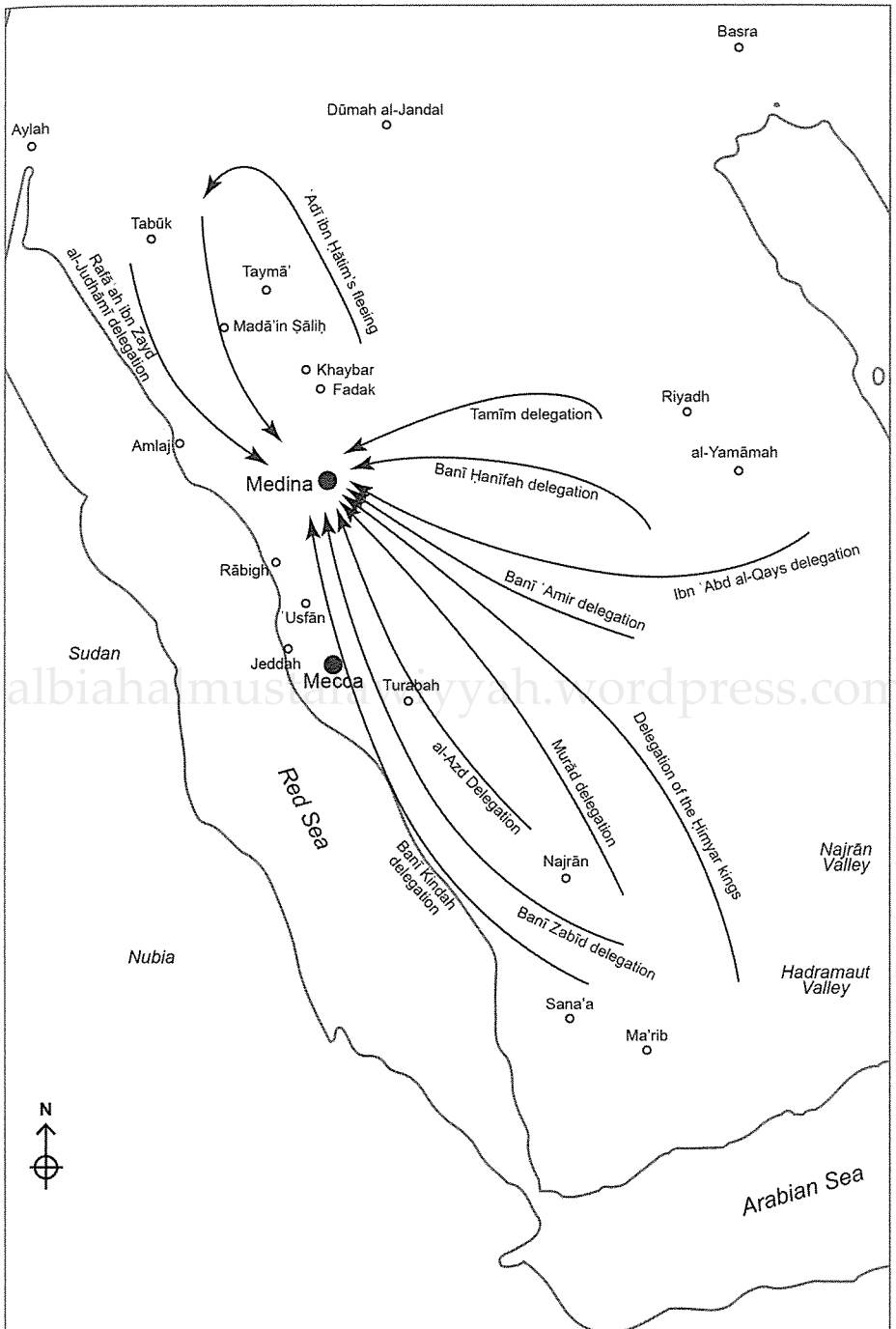


Figure 6: The spread of Islam in the Year of the Delegations.

ing some virtue, except that I found him to be less than his description upon meeting him; yet the sole exception [to this rule] was Zayd al-Khayl, for he was described by words that did not do him justice’;

5. the Banī Zabīd delegation, headed by ‘Amr ibn Ma’dikarib. They accepted Islam and returned to their land; however, this ‘Amr apostatised after the Prophet ﷺ passed away;
6. the delegation from Yemen, about whom he ﷺ said, ‘The people of Yemen have come to you; they are the most soft and delicate hearted. Faith is Yemeni and wisdom is Yemeni’;
7. the Kindah delegation;
8. the Thaḳīf delegation, and [many] others.

The Expedition of Tabūk took place this year. It is [also] called ‘the Sole’ (*al-Fardah*), because it is the only one that took place in that year, and he ﷺ did not embark upon a expedition after it until he passed away. Allah Most High called it ‘*the Hour of Difficulty*’ because it happened at a time of severe drought, heat and lack of provisions and mounts.

The reason behind it was that when the Prophet ﷺ had finished from military operations against the Arabs, he then ordered the people to prepare to attack the Byzantines and encouraged the affluent to assist those who were poor. Upon this encouragement, ‘Uthmān ibn ‘Affān ﷺ spent one thousand dinars and [bought] nine-hundred camels and fifty horses for the expedition; thus, he was called ‘the Organiser of the Army of Difficulty.’ The Prophet ﷺ said, ‘O Allah, be pleased with ‘Uthmān, for I am pleased with him.’ And he ﷺ also said, ‘There is nothing that ‘Uthmān does after today that can harm him.’

Then the Messenger of Allah ﷺ applied himself assiduously and stationed his troops on Thaniyyah al-Wadā’, and the Muslims rallied around him; they were seventy thousand, and it has also been said that they were thirty thousand. ‘Abd-Allāh ibn Ubayy and those with him stayed behind out of cowardice, hypocrisy and treachery. Regarding them, the Chapter of Dissociation (*Sūrah al-Barā’ah*) was revealed, which Ibn ‘Abbās called ‘the Exposer;’ he said, ‘It [the chapter] continued to reiterate, “And

amongst them, and amongst them,” until they thought that not one of them had been excluded from it.’ Others remained behind, not out of hypocrisy or treachery, but rather out of the inclination to comfort and lethargy, and they are those whose repentance Allah accepted. There were others who stayed behind, whom Allah Most High excused in His words, ‘*There is no sin incurred by the weak, the sick...*’ [Qur’an 9: 91].

Regarding the weak [who were legitimately excused], the Prophet ﷺ, whilst in Tabūk, said, ‘There are groups of people in Medina: we have not traversed a valley nor a mountain trail, except they were with us; they have been confined due to an impediment.’

He ﷺ left Medina on Thursday, as he used to love leaving for a journey on it, and that was five days into Rajab. He left behind ‘Alī ibn Abī Ṭālib to look after his family and the others left behind; the hypocrites began to criticise him for staying behind, and so he caught up with the Prophet ﷺ and told him, saying, ‘You leave me behind amongst women and children?’ He ﷺ replied, ‘Are you not pleased to be in relation to me as Hārūn was in relation to Musā, except that there is no Prophet after me?’

The Messenger of Allah ﷺ marched forth, and when he passed by al-Ḥijr, the Lands of Thamūd,¹⁴¹ he said, ‘Do not enter the lands of those who wronged themselves, in case what befell them befalls you, except [you do so while] weeping.’ He then covered his head and hurriedly passed on until he reached Tabūk. He stayed there for just over ten nights and then returned to Medina without encountering any fighting.

Dhū al-Bijādayn al-Muzanī died during the Expedition of Tabūk. Ibn Mas‘ūd said, ‘I saw the Prophet ﷺ in his pit, telling Abū Bakr, “Drop down to me your brother.” He then said, “O Allah, I am pleased with him, so be pleased with him,” whereupon Ibn Mas‘ūd said, ‘I wish I was the one being buried in the pit.’

[Also] In this expedition, he ﷺ performed the funeral prayer

¹⁴¹ An ancient Arab tribe originally from Thamūd in Yemen. They are mentioned in the Qur’an in numerous places. The Prophet Sāliḥ ﷺ was sent to them with miracles to dissuade them from their transgression and disbelief, yet they continued in their ways and were destroyed by a great earthquake.

over Mu'āwiyah ibn Mu'āwiyah who had passed away in Medina: so he ﷺ prayed over him while in Tabūk; Jibrīl, among seventy thousand angels, descended and then placed his right wing over the mountains, which were humbled, until he could see Mecca and Medina from Tabūk, and then the Messenger of Allah ﷺ, Jibrīl and [a group of the] angels, upon them be peace, prayed over him. When he had finished [praying], he said, 'O Jibrīl, how did Mu'āwiyah attain this rank?' He replied, 'By reciting, "*Say, Allah is One...*" [Qur'an 112] while standing, prostrating, riding and walking.' Ibn Sunnī and al-Bayhaqī narrated the latter.

It was during this year that some people built a mosque in order to harm those who would pray at the Qubā' mosque. Those who built it came to the Prophet ﷺ as he was returning from Tabūk and asked him to come to the mosque, at which point, Allah Most High's words were revealed, '*And those who took a mosque to cause harm, [promote] disbelief, dissension amongst the believers and as an ambush for those who...*' [Qur'an 9: 107]. So the Messenger of Allah ﷺ summoned some of his Companions and said, 'Go forth to this mosque of the unjust and destroy and burn it.'

The story of those three companions who stayed behind from joining the Expedition of Tabūk occurred. These were Ka'b ibn Mālik, Hilāl ibn Umayyah and Murārah ibn al-Rabī'. Regarding them, His Most High's words, '*And to the three who stayed behind...*' [Qur'an 9: 118] were revealed.¹⁴²

It also transpired that the Messenger of Allah ﷺ isolated himself from his wives, and regarding that, the Verse of the Option (*Āyah al-Takhyīr*) was revealed, '*O Prophet, say to your wives... a great reward*' [Qur'an 33: 28]. Then there was the revelation of the verse regarding [the Prophet's ﷺ] prohibiting (*Āyah al-Taḥrīm*), '*O Prophet, why do you prohibit that which Allah has made unlawful for you*' [Qur'an 66: 1]. The scholars have differed over what he prohibited for himself; in the two *Ṣaḥīḥs*, it is [mentioned that it was] honey, but there are other opinions regarding that.

He ﷺ also summoned two brothers from Banī Liḥyān to

¹⁴² The Prophet ﷺ called for them to be ostracised, and that continued for fifty days until Allah Most High accepted their repentance.

invoke Allah's curse against each other, and by doing so, *li'ān* was legislated; it is a well-known word which has been made a proof for the one who is in dire need of laying an allegation against someone who has stained his bed [metaphor for someone committing adultery with his wife] and has tarnished his honour. It is called *li'ān* [from the word *la'n*, which means curse] because the person says, 'May Allah's curse be upon him [himself] if he is a liar.' It is unanimously agreed upon that no one conducted *li'ān* in front of the Prophet ﷺ except Hilāl ibn Umayyah and 'Uwaymir al-'Ajlānī.

The story of al-Ghāmidīyyah and Mā'iz ibn Mālik also took place: both of them came to the Prophet ﷺ confessing that they had committed adultery, so he ﷺ executed the penal punishment on them.¹⁴³ Both of them came saying, 'O Messenger of Allah, verily I have committed adultery, so purify me [of this sin].' Regarding al-Ghāmidīyyah, he ﷺ said, 'She has repented in such a way that if her repentance was to be divided between seventy people of Medina, it would accommodate them all; have you found a repentance better than her sacrificing herself for Allah's sake?'

Umm Kulthūm, the Prophet's ﷺ daughter and 'Uthmān's second wife, passed away.

The Negus named Aṣḥimah (which means a gift in Arabic) passed away. He ﷺ said to his Companions about him, 'Today, a righteous Abyssinian man has passed away.'

'Abd-Allāh ibn Ubayy ibn Salūl, the chief hypocrite, died, and he ﷺ performed the funeral prayer over him; according to the majority scholarly opinion, regarding this the Most High revealed, '*Do not ever pray over any of their deceased*' [Qur'an 9: 84].

'Urwah ibn Mas'ūd's clan killed him when he invited them to Islam. He was considered one of the astute Arabs.

Suhayl ibn Bayḍā' al-Fihri passed away,¹⁴⁴ and the Prophet ﷺ

¹⁴³ The Prophet ﷺ tried averting the punishment by suggesting to them plausible interpretations that constituted something other than adultery, sending them back twice and allowing them to review their situation; but when they came the third time, insisting upon atoning for their sin, he executed the punishment

¹⁴⁴ He was a Qurayshī Companion from the Fihri tribe. He migrated to

prayed for him in Medina.

The king of Persia was killed and they appointed his daughter (Būrān) as ruler; regarding them, he ﷺ said, 'A nation that entrusts a woman over their affairs will never succeed.'

The Prophet ﷺ appointed Abū Bakr ؓ to lead the pilgrims on hajj. Thereafter, he ﷺ sent 'Alī ibn Abī Ṭālīb on his camel, al-'Aḍbā', and ordered him to take responsibility for revoking the treaties [with the Arab polytheists] and recite before the people the beginning of *Sūrah Barā'ah*.¹⁴⁵ It was announced on the Day of Sacrifice (*nahr*) that no polytheist would be allowed to perform hajj after this year, nor a naked person to circumambulate the House [Kaaba]. The scholars have said that the reason behind why 'Alī ؓ was sent after Abū Bakr ؓ is that it was the custom of the Arabs that only their chieftain or tribal member conduct and annul treaties, so he ﷺ sent 'Alī to eliminate this pretext: so that they would not say that this is something we are unaccustomed to and thus disregard it [in the future].

The tenth year after the Migration

The chief of Bujaylah [a tribe] from Yemen, Jarīr ibn 'Abd-Allāh al-Bajalī, accepted Islam; [it is related] in the two *Ṣaḥīḥs* that he said, 'Since the time I accepted Islam, the Messenger of Allah ﷺ has never barred me [from visiting], and he has never seen me except he would laugh.' 'Umar used to call him the Yūsuf of this Nation because of his immense handsomeness. In spite of accepting Islam late in his life, he contributed immensely in supporting Islam.

He ﷺ sent Jarīr ibn 'Abd-Allāh to destroy Dhī al-Khalsah, the name of an idol [or the house in which it was] that belonged to Khath'am and to which they used to make the pilgrimage,

Abyssinia and stayed there until Islam became prevalent in Mecca, whereupon he returned to Mecca to be with the Prophet ﷺ. When the Prophet ﷺ migrated to Medina, he migrated too; thus, he participated in both great migrations. He took part in Badr and other expeditions.

¹⁴⁵ They are His Most High's words, '[*This is a declaration of*] immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.'

circumambulate and offer sacrifices before it, comparing it to the Kaaba; due to this, they used to call it the Yemeni Kaaba. So he [Jarīr] set out and [upon reaching it] burnt it.

He ﷺ sent Jarīr, also, to Yemen to invite them to Islam, and there he met Dhā Kilā' and Dhā 'Amr, who were among the kings of Yemen.

The delegation of Banī al-Ḥārith ibn Ka'b from the people of Najrān were brought to the Prophet ﷺ by Khālīd ibn al-Walīd.

His Most High's words, 'O believers, the testimony between yourselves ...' [Qur'an 5: 106] were revealed.

Farwah ibn 'Amr al-Judhāmī sent a messenger to the Messenger of Allah ﷺ [informing him] of his acceptance of Islam, along with a horse and a mare as gifts. Farwah used to be a governor for the Byzantines over the neighbouring Arab regions, and his place of residence was Ma'an [in Jordan]. When the Byzantines heard that he had accepted Islam, they imprisoned him; they then smote his neck. When they brought him forth for execution, he began to sing:

Convey to the Muslim nobles that I have

Surrendered to my Lord my bones [i.e. my self] and my status

He ﷺ sent 'Alī ibn Abī Ṭālib to Yemen after Khālīd ibn al-Walīd. Alī's ﷺ return was in the month of Dhū al-Ḥijjah, whilst in a state of *ihrām*. The Prophet ﷺ was in Mecca at the time during his Farewell Pilgrimage, and [when 'Alī arrived] he ﷺ said to him, 'For which [type of pilgrimage] have you initiated *ihrām*?' He replied, 'That for which the Prophet ﷺ initiated it.'

The Prophet ﷺ sent Mu'adh ibn Jabal and Abū Musā [al-Ash'arī] to Yemen.

Al-Aswad al-'Ansī, who was a soothsayer, appeared and claimed to be a prophet and the king of Yemen. The situation got out of control, so Mu'adh ibn Jabal left and passed by Abū Musā in Ma'rib [Yemen], and they fled to Ḥaḍramawt for safety. He ﷺ sent a message to whoever remained a believer in Yemen to endeavour to kill him; he was eventually killed by Buhmah Fayrūz, one of the Yemeni kings. The period between al-Aswad's emergence and assassination was approximately four months, as mentioned by

Ibn al-‘Imād in his *Shadharāt*.

Ibrāhīm, the son of Allah’s messenger ﷺ from Māriyah the Copt, passed away at one and half years of age.

‘Adī ibn Ḥātim came to the Prophet ﷺ and accepted Islam and remained true to his declaration.

Musaylimah the Impostor claimed Prophethood and sent a letter to the Messenger of Allah ﷺ, saying therein that he is the Prophet’s ﷺ partner in his role as a messenger, so he ﷺ responded, rejecting him and declaring him a liar.

The Farewell Pilgrimage, also called the Pilgrimage of Conveyance (*balāgh*) and the Pilgrimage of Islam, happened this year. It was called the Farewell Pilgrimage because he ﷺ bade the people farewell in it. It was named the Pilgrimage of Islam because it was the only pilgrimage he ﷺ undertook from Medina, even though he performed the pilgrimage on numerous occasions whilst in Mecca. Furthermore, it was called the Pilgrimage of Conveyance because he ﷺ conveyed to the people Allah’s laws on how to perform the hajj, both verbally and practically, and nothing of the pillars of Islam and its foundations remained except that he ﷺ had clarified them. When he demonstrated to them how to legally perform the pilgrimage (hajj), and explained and clarified it, Allah, the Mighty and Majestic, revealed to him ﷺ as he stood in ‘Arafah, *‘Today, I have perfected for you your religion and have completed My favour upon you and I am pleased for Islam to be your religion’* [Qur’an 5: 3].

He ﷺ left Medina on Saturday, five days before the end of the month of Dhū al-Qa’dah; all of his wives were with him on this pilgrimage, and he entered the *iḥrām* from Dhū al-Ḥulayfah. They [the scholars] have differed over his *iḥrām* [i.e. what type of hajj did he intend to perform]; the predominant opinion is that he eventually performed it as a *Qārin* [one who performs umrah and hajj simultaneously].¹⁴⁶ When they arrived at Dhū al-Ḥulayfah, Asmā’ bint ‘Umayy Muḥammad ibn Abī Bakr gave birth to a child,

¹⁴⁶ A *Qārin* is a pilgrim performing hajj according to the *Qirān* method, which is one of the three methods of performing hajj; it is the performance of umrah and hajj simultaneously with a single *iḥrām*.

so he ﷺ ordered her to have a bath and then tie something around her waist and place a wide piece of cloth over the place of bleeding and initiate the *iḥrām*.

He ﷺ entered from the top of Mecca during the day on Sunday the fourth of Dhū al-Ḥijjah, and stayed there until the eighth day. During the period of his stay, he would perform the prayers at the house where he had alighted with the Muslims in the outer part of Mecca, shortening the prayers [as he was a traveller] on Sunday, Monday, Tuesday and Wednesday. When it was Thursday, late morning, he proceeded, together with the rest of the Muslims, towards Minā and spent Friday night there. He ﷺ stood in ‘Arafah on Friday and delivered a splendid sermon wherein he consolidated the foundations of Islam and destroyed the foundations of polytheism and the Era of Ignorance. He [also] established therein the prohibition of those unlawful matters which are unanimously unlawful according to all the religions: the sanctity of blood, wealth and honour, and placed all the practices of the Era of Ignorance under his feet and abolished them; and he enjoined the good treatment of women, and mentioned the rights that they have and those that they are charged with, and that husbands are obliged to kindly provide them with food and clothing, but he did not stipulate a certain amount, and he permitted husbands to strike¹⁴⁷ them if they allowed to enter their homes anyone they disliked; and he enjoined the Nation (ummah) to adhere strictly to the Book of Allah [Qur’an] and told them that they shall not deviate as long as they adhere to it, and he then told them that they will be held responsible for that; and he asked them what they will say and what they will testify, so they said, ‘We testify that you have conveyed [the message], discharged [the trust] and given sincere counsel,’ so he raised his finger towards the sky and three times sought Allah to be a witness over them and ordered that those present convey to those who were absent.

¹⁴⁷ He ﷺ, however, prohibited them from hitting the face, or striking in a manner that causes bruising or the breaking of a bone.

The eleventh year after the Migration

The delegation of al-Nakha', which is a tribe from Yemen, was the last delegation to arrive [in Medina]; they were two hundred men who came as Muslims. There was a man amongst them called Zurārah ibn 'Amr, who saw a strange dream, which he related to the Messenger of Allah ﷺ, and so he interpreted it for him, and it later occurred as he said.

He ﷺ ordered for the preparation of an army to go to Shām and appointed Usāmah ibn Zayd as its commander; they, however, deferred setting off because of Allah's Messenger ﷺ passing away, and so they did not leave. When the Messenger ﷺ passed away, Abū Bakr did not busy himself with anything after the caliphate had been established other than preparing Usāmah's army. When some people approached him to reconsider sending the army until people's affairs were running smoothly or someone other than Usāmah could be put in charge over them [because he was so young],¹⁴⁸ he replied, 'By Allah, I will not return an army that the Messenger of Allah dispatched or dismiss anyone whom he entrusted as commander.'

The Chosen One ﷺ passed away; details of it have already been mentioned in [the section] on his states.

In the beginning of this year, Sagāḥ bint al-Ḥārith al-Tamīm-īyah appeared, claiming Prophethood, and many people from her clan followed her. She wanted her forces to launch an attack against Abū Bakr, the caliph of the Muslims, in Medina; however, her people advised her to first launch an attack against Musaylimah the Impostor, so she left together with whoever was with her, intending al-Yamāmah [Musaylimah's place of residence]. Musaylimah heard of that and therefore tricked her: he sent her a gift and eventually ended up marrying her. Thereafter, when Musaylimah was killed, she travelled to her maternal relatives, Taghlib, and accepted Islam and adhered faithfully to it. She later moved to Basra and died there. Samurah ibn Jundab, Mu'āwiyah's governor in Basra, prayed over her.

¹⁴⁸ Usāmah ﷺ was only seventeen years old at the time, although other narrations mention that he was nineteen or twenty.

Abū Bakr ﷺ sent Khālīd ibn al-Walīd to fight Ṭulayḥah ibn Khuwaylid al-Asadī, who had claimed Prophethood before the passing away of the Prophet ﷺ and claimed that Jibrīl comes to him. He had previously accepted Islam, but later apostatised during the Prophet's ﷺ life. He was a soothsayer, who then claimed Prophethood. When the Prophet ﷺ passed away, his [Ṭulayḥah] affair got out of control, with Ghaṭafān and Hawāzin joining him; 'Uyaynah ibn Ḥiṣn al-Fazārī also apostatised and joined forces with Ṭulayḥah. Khālīd [ibn al-Walīd] fought them all in a great battle in which they were all defeated and 'Uyaynah ibn Ḥiṣn was taken as a prisoner. They sent him to Abū Bakr in Medina, and so he accepted Islam and it was accepted from him.

As for Ṭulayḥah, when his people were defeated, he fled to Shām and remained therein until Abu Bakr ﷺ passed away; he then accepted Islam and remained faithful to it and met 'Umar ibn al-Khaṭṭāb and swore allegiance to him. Thereafter, Ṭulayḥah made positive contributions during the battles with the Persians; he was one of the bravest warriors. He was martyred in Nahāwand in the year eighteen [after Hegira].

Also in this year, Khālīd ibn al-Walīd was commanded by Abū Bakr to fight Musaylimah the Impostor. The Muslims encountered indescribable difficulty and fatigue in this battle; then, Allah sent His help to them and supported them, and so Waḥshī killed Musaylimah the Impostor. Waḥshī would thereafter say, 'I killed the best of men¹⁴⁹ in [my] Jāhiliyyah and the worst person in Islam [i.e. after accepting it].' The Muslims won a clear victory, and Allah ordained for them glory, fame, honour and supremacy; and all praise is due to Allah, the Lord of the Worlds.

This work was completed in the month of Rabī' al-Awwal in the year 1397 AH [1977 CE]. Allah is the One Who is sought for help, and there is no strategy or power except with Allah, the Exalted, the Great, and may Allah bless His beloved, our master Muhammad, and his family and Companions, and give them peace.

Al-Sayyid Muḥammad ibn 'Alawī al-Mālikī al-Ḥasanī

¹⁴⁹ The 'best of men' here refers to the Prophet's ﷺ uncle Ḥamzah ﷺ, whom he killed during the Battle of Uhud.

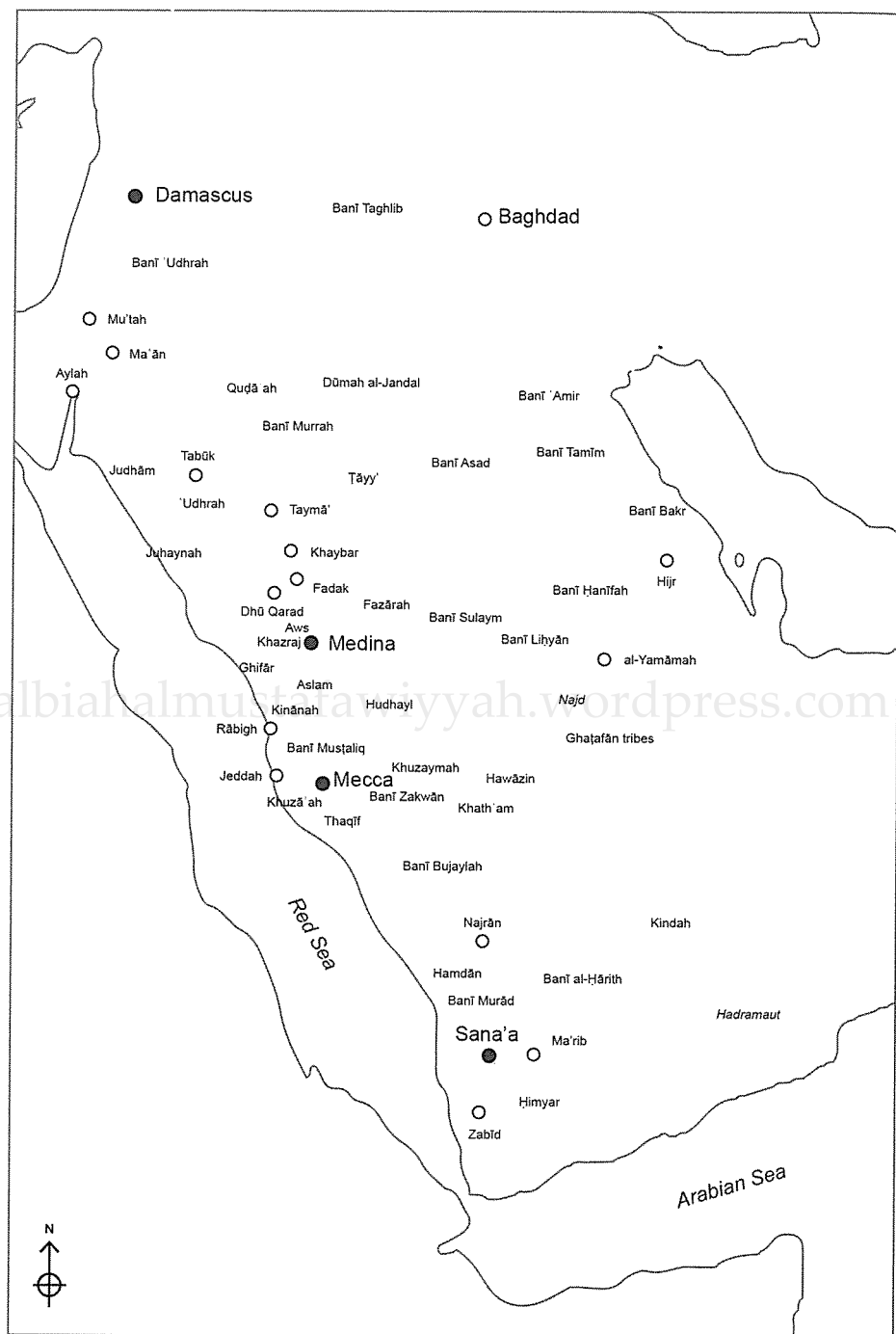


Figure 7: The locations of the Arab tribes before the Prophetic mission.



MUHAMMAD

The Best of Creation

A GLIMPSE OF HIS BLESSED LIFE

This two-part treatise is a translation of Shaykh Muḥammad ibn ‘Alawī al-Mālikī’s *Ta’rīkh al-ḥawādith wa al-aḥwāl al-nabawīyyah* (The history of the Prophetic events and states), a comprehensive summary of some of the most authoritative and voluminous works written on the Prophetic biography. The first part deals with various aspects of the Prophet’s ﷺ life, such as his early years before receiving revelation, members of his family, his servants, miracles, signs of his prophethood, the weapons he used in battle, the beasts he rode, the clothes he wore and so forth. The second part is a chronological summary of the most important events to have taken place in his ﷺ life.

Shaykh Muḥammad ibn ‘Alawī al-Mālikī, a direct descendant of the Prophet ﷺ, was born in Mecca in 1365/1944 and a world-renowned scholar who spent his life teaching and writing. He held many prestigious positions, including religious instructor at the Ḥaram Mosque after his father, professor at the Faculty of Sharia, King ‘Abd al-‘Azīz University, Mecca, 1390–1399 AH, and an active member of the Muslim World League. He died in Mecca in 1425/2004.

